The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 16.—WHOLE NUMBER 952.

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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH . . . . 6 1-2 "
In ST. LUKE'S CHURCH . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In ST. CLEMENT'S CHURCH . . . . . 8 "
In CALVARY CHURCH . . . . 8 " and 6 P. M.
In CHURCH OF THE ANNUNCIATION . . 6 " and 6 "
In CHURCH OF THE HOLY COMMUNION . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In EMMANUEL CHURCH . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In CHURCH OF THE HOLY APOSTLES . . 9 "
In GRACE CHURCH BROOKLYN HEIGHTS,. 8 " and 6 "

Calendar for June.

17. Second Sunday after Trinity.
24. Third Sunday after Trinity.—The Nativity of St. John the Baptist.
29. St. Peter the Apostle.

July.

1. Fourth Sunday after Trinity.
8. Fifth Sunday after Trinity.
15. Sixth Sunday after Trinity.
22. Seventh Sunday after Trinity.
25. St. James the Apostle.
29. Eighth Sunday after Trinity.

Poetry.

For the Churchman.

The Breath of Even.

"The wind bloweth where it listeth."—*St. John* III. 8.

Softly o'er the waters stealing,
Breathes the mournful evening breeze;
In its sigh some grief revealing,
As it sadly, gently flees;
Waking a responsive feeling,
In the heart that sighs for ease.

None can tell us whence it bloweth,
From its far home in the skies;
None may reckon where it goeth,
As on dewy wings it flies;
Only by "the sound" one knoweth
That it onward, onward hies.

Such, *He* saith who ever liveth,
And whose word is ever true,
Such the life the Spirit giveth
To the soul that's born anew,
Such the birth that soul receiveth,
Sprinkled with Baptismal dew.

Σ

Brooklyn, Whitsunday evening, 1849.

Selected Matter.

Jubilee Tract;

GREAT SUCCESS FROM SMALL BEGINNINGS. Being an account of the chief proceedings of the five original members of the Society for the Promotion of Christian Knowledge, in March, 1698–9. To which is added, a short notice of some of the Society's transactions since that time. By the Rev. T. B. Murray, M. A. London: printed for the Society for Promoting Christian Knowledge. 1849.

EARLY PROCEEDINGS OF THE SOCIETY.

The first meeting of the Society for Promoting Christian Knowledge was held in London on the 8th of March, 1698–9, when five persons were present: namely, Francis, Lord Guilford, Sir Humphry Mackworth, Bart., Mr. Justice Hook, Colonel Maynard Colchester, and the Rev. Dr. Thomas Bray.* A few years afterwards, the 8th of March became famous, as the day on which Queen Anne, a great friend to the Society's objects, ascended the throne of this realm.

At the time of the foundation of this Society, the year was reckoned as beginning on the 25th of March. This was according to the Old Style, which continued in England until 1752, when the Calendar was reformed. The New Style then began, and it was ordered by statute, that thenceforth the year should commence on the 1st of January. But the *historical* year had long been reckoned as beginning on the 1st of January. This explains the mode of printing dates of a certain period, as above, March 8, 1698-9, or 169-8-9: and thus the Society is properly said to complete its 150th year on the 8th of March, 1849.

Of the Five Original Members, to whose Christian zeal and courage the Society owes a large debt of gratitude, the most eminent, as well as the most active in this labor of love was the Rev. Dr. Bray. His means were small: but he cheerfully devoted himself and his worldly substance to the diffusion of Christian truth, and the extension of the Redeemer's kingdom. He labored for the promotion of schools for the poor. He crossed the Atlantic, at his own cost, though under a commission from his Diocesan, the Hon. Dr. Compton, Bishop of London, to advance Religion in Maryland, which was then one of our American provinces; and he was afterwards mainly instrumental in establishing the Society for the Propagation of the Gospel in Foreign Parts. He laid the plan for setting up Lending Libraries in destitute districts in the Colonies; founded and arranged depositories of books for poor clergymen and students for Holy Orders in England and Wales; and wrote some valuable treatises, which were adopted for these collections. He died in February, 1730, aged 73. The general title of a Memoir, written after his death, well describes the leading feature of his character; "*Public Spirit Illustrated in the Life and Designs of the Rev. T. Bray, D. D.*, 8vo, 1746." It is gratifying, in the present day, to find so many benefits resulting, under a kind Providence, from the efforts of one whose life was spent in doing good to the souls and bodies of his fellow-creatures.

These five were the only members of the Society for *Propagating* Christian Knowledge, as it was then styled, until the 19th of April, 1699; when Mr. John Chamberlayne, who afterwards became the Secretary, was elected a member. Other members soon joined the Institution, including the Bishops of Bath and Wells; Chester; Chichester; Salisbury; and Worcester; Viscount Weymouth; Robert Nelson; Sir Richard Blackmore; Sir John Philipps; Sir Edmund Turner; Sir George Wheeler; William Melmoth; Dean Kennet; Dean Manningham; Archdeacon Stubs; Dr. Gideon Harvey; Dr. Slare; Humphry Wanley; &c. But at the first eight meetings of the Society the five founders, and they only, attended.

There are now 17,150 members; Her Majesty, the Queen, being the Patron, and his Grace the Archbishop of Canterbury, President of the Society. Propositions were made, at a very early period, for incorporating the institution, but were not adopted.

It is interesting to trace in its present line of operations the features by which the Society was originally distinguished; and it may be useful to show, that the five original members entered fully upon the three important objects which have since, for one hundred and fifty years, been its great and leading designs, and under which all its plans may be classed.

I. THE EDUCATION OF THE POOR.—At the first meeting, a resolution was passed, to consider how to further and promote that good design of erecting Catechetical Schools in each parish in and about London; and Lord Guilford undertook to speak to the Archbishop of Canterbury, Dr. Tenison, recommending a clause to be inserted in the bill for employing the poor, to have the children taught to read, and to be instrueted in the Church Catechism. It appears, by a minute of the 12th of March, that the Archbishop was well pleased at being spoken to on this subject, and promised to use his influence with the Chairman of the Committee intrusted with the consideration of this business.

On the 10th of March, the Society agreed to subscribe a stock for insurance of the charge of setting up schools; and Justice Hook drew an instrument of insurance, and a form of subscription for the contributors. On the 12th of March Colonel Colchester undertook to endeavor to find out three persons who should begin an attempt to set up schools in three parishes. These humble endeavors were blessed with such success, that by May 1704, there were 54 schools in and about London alone; the number of children being 2131: and in that year was the first assemblage of the Metropolitan Charity Schools. Thus were the first seeds sown for the establishment of schools in connexion with the Church throughout England and Wales.

There are now at least 21,034 of these schools, and not fewer than 1,365,754 children taught therein.

II. AID IN BEHALF OF THE COLONIES AND DEPENDENCIES OF THE BRITISH EMPIRE.

The next object of general importance which claimed the attention of these five members, in their efforts to promote Christian knowledge, was the Propagation of the Gospel in Foreign Parts.

At the first meeting Dr. Bray was desired to lay before the Society his scheme of promoting Religion in the Plantations, and his accounts of benefactions and disbursements towards the same.

In 1699 Lord Weymouth gave £200; Sir R. Bulkely £20; and Mr. Ibbot one share in the "mine adventure," in behalf of the plantations, or Colonies. In the same year Dr. Bray had disbursed of his own money towards the spiritual benefit of the plantations £631, which the Society repaid him. He went in 1699 to Maryland: where, says an account published shortly afterwards, "Sixteen Clergymen have a competent maintenance, their glebes settled, and libraries fixed; and many thousand practical and devotional books have been dispersed among the people, with good effect, by the assiduous and pious care of the Rev. Dr. Bray."

III. THE PREPARATION AND CIRCULATION OF BOOKS AND TRACTS.

On the 20th of March, 1698-9, some books being wanted for circulation among the poor, the five members subscribed £12 towards the cost of printing them; Lord Guilford contributing £5; Sir Humphry Mackworth £4; Justice Hook, and Colonel Colchester giving the remainder.

Before this, steps had been taken by the members for founding Lending Libraries in America.

We may well imagine the zeal and earnestness with which these faithful men, in a licentious age, and amidst many discouragements, set about their work.

Some other benevolent objects, of a more general kind, engaged the attention of the Society in its early days, when several wants existed, which have since been supplied by charitable institutions of more recent foundation. And we find Bishop Butler, the great Author of the "Analogy," in his Sermon before the Society, upwards of a century since, speaking of it, as "a Society for carrying on almost every good work."

One good design, to which he probably alluded, was the effort made, chiefly through Dr. Bray, to improve the moral, religious, and physical condition of prisons and prisoners. Much was done by the Society in this unspeakably important department as long since as 1701, when a valuable report on the regulation of prisons, and the classification of prisoners, was drawn up, and presented by a Committee of the Society to the Board. But the exertions of the Members were so feebly seconded in other quarters, that after some years of labor and expense, the plans proposed for the visitation of prisons, and the improvement of its inmates, were given up.

The Society's general designs may be properly stated under these three heads:

I. The Education of the Poor.

II. Aid in behalf of the Colonies and Dependencies of the British Empire.

III. The Preparation and Circulation of Books and Tracts.

I. THE EDUCATION OF THE POOR.

The minutes of the Society show what an active part it has taken from its earliest days in the promotion of schools for the poor. In the year 1699 it projected industrial schools: in 1701 it established a system of school-inspection; and from time to time it put forth its views of the importance of setting on foot Training Institutions for Schoolmasters and Mistresses.

The yearly meeting of the Charity Schools in St. Paul's Cathedral owes its origin to this Society; the anniversary Sermon having been preached every year, since the year 1701, before the Society, which annually requests the services of a Preacher, and contributes towards the expenses of each anniversary. The first of these Sermons was preached by Dean Willis, in the Church of St Andrew, Holborn. From its foundation the Society continued to set up Schools in London and throughout the country: and most of the Ward Schools in the city were formed at its suggestion. Returns were duly made to it from different parts of the country, stating the number of children in the several schools; the amount of support given to them; the sources whence the means were derived; and other particulars for the information of the Members, who were in friendly correspondence with the Trustees of the schools, and exercised a wholesome discretion in points of doubt or difficulty.

It may be truly said, to the honor of this Society, that for a period of one hundred and fifty years, its voice has never been silent on the great duty of bringing up the children of the poor in the Christian faith and practice. When in trying times questions were raised, and fears expressed by some, this Society in its Annual Reports and Sermons, persisted in urging the importance of bringing up the children of our poorer brethren in the nurture and admonition of the Lord, and storing their hearts and minds with those truths and principles which can alone prepare them aright for this life, and the life which is to come.

The special care of the schools, however, became too heavy for the Society; and in 1811, this branch of Christian usefulness was transferred to an institution then established, entitled, "The National Society for Promoting the Education of the Poor in the Principles of the Established Church throughout England and Wales" The first meeting of the National Society was held at the house of the Society for Promoting Christian Knowledge, in Bartlett's Buildings; the original founders being all members of this Society.

The Board in 1839, voted £5000 to the National Society, in order to enable it to carry into effect its plans for training masters and mistresses. In January, 1849, the sum of £1000 was voted towards the establishment of a Training Institution at Carmarthen; the peculiar circumstances of the Principality, with regard to Religious instruction, calling for this especial exercise of bounty. Wales had for a long series of years been an object of much interest to the Society; and as early as the year 1707, when it established Lending Libraries in Wales, Carmarthen received the first Library.

It must be recollected, that the Society has labored, and still continues to exert itself, in the support of schools, by supplying them with books of instruction at the reduced prices, as well as by making gratuitous grants of its publications in behalf of such schools in necessitous parishes. Some of these grants may be comparatively small in amount; but they are very numerous, and form a large item in the yearly outlay. It is only necessary to examine the Reports of the Monthly Meetings, or the lists contained in the Annual Reports, to ascertain the measure of help thus afforded by the Board. The Lord Bishop of Lichfield, in his sermon preached in St. Paul's on the 8th of June, 1848, alluding to the gratuitous supplies of books, not only for schools, but for lending libraries and distribution among the poor, observed: "How far beyond calculation are the blessings of which the Society for Promoting Christian Knowledge has been, and still, God be thanked, continues to be, the dispenser! Is there a parish throughout the realm of England, that is not familiar with its name, and does not profit by its beneficence?"

In 1840, the sum of £4000 was granted towards supplying religious instruction, by means of schools and pastoral instruction, to the poor inhabitants of the islands of Scilly; this endowment being assigned in lieu of an annual payment which had since the year 1752 been made by the Society.

Other countries, and our own Colonies, as well as Scotland and Ireland, have partaken through the Society, of the means of furnishing poor Schools with Bibles, New Testaments, Common Prayer books.

In certain instances sums of money have been voted for the erection and outfit of schools in distant settlements; £700 having been granted in 1837 and 1841, in behalf of Mauritius, for this object. And the sum of £3000 was placed at the disposal of the Bishop of Australia, who, with the sanction of the Board, applied the amount to school purposes; keeping in view, however, the original intention of the grant, which was for the education of persons in the colony, for the ministry, and for schoolmasters.

[To be Continued.]

*1698-9.—The following occurs in the first page of the oldest Manuscript Minute Book in the Society's possession; these lines being the first penned by the Society:—

WHEREAS, the growth of vice and immorality is greatly owing to gross ignorance of the principles of Christian Religion, we, whose names are underwritten, do agree to meet together as often as we can conveniently, to consult (under the conduct of the Divine Providence and Assistance) how we may be able by due and lawful methods to promote Christian Knowledge.

(Here follows the names.)

Communications.

For the Churchman.

"Thou shalt love the Lord thy God with all thy mind," is a hard saying to the natural man. Pride of intellect is one of those hindrances to the full influence of the Gospel on the heart, which it is most difficult to remove. To know assuredly that in what relates to the law of God, that is, in what concerns religious and moral truth and duty, the human mind, in even its highest cultivation and elevation, can go but a little way towards that fulness of reason and knowledge whose seat is the bosom of God, and must often stop at the fact that thus it is written, thus hath God revealed, without being able to see why it is, or how it is, or how it can be, is a point at which the unrenewed mind likes not to stop. It had rather give up assent than yield it thus: it had rather gratify and display its ingenuity by so modifying assent that after all it may be rather of its own invention or intuition, than of submission to being taught. It may be willing to manifest that love of God which consists in receiving His teachings, and following His ways, as far as its own faculties approve them, but not that truer and more confiding love which lays the mind in humble adoration at the feet of the Divine Teacher, and meekly receives and affectionately adopts all that He reveals because *He* is the Teacher Who can see the truth and right where the human mind could discover neither, nor know it but through Him. The mind, however to scepticism prone, not abandoned to atheistic blasphemy, sees in God's natural works perpetual exhibitions of facts and operations which must be believed, because proved to be, although how they are, or how they can be, passeth all human comprehension. To such a mind, therefore, if it will but honestly abide by its own good sense, there is utter futility in all objections to receiving a proposition as true because it cannot be comprehended—because it involves mystery. And if such must be the effect on the intelligent and honest mind, of mere philosophy, what must be thought of their intelligence or their honesty who, professing to receive Christ as a Teacher come from God, yet must weigh all that claims to be His teaching, and what indeed they admit to be His teaching, in the balance of their own understanding and comprehension, before determining whether to receive it, and how to receive it? Yet so it is: The deep mystery inseparable from the natural sense of much that in the Bible is related as fact, revealed as truth, and required as duty, is an offence to many who even profess and call themselves Christians, which must be got rid of before their assent is given, though the facts be thus utterly perverted from the account of them, the truths diluted into the scantiest appearances of the originals, and the duties perverted into things quite other than were ordained.

In what Christ did as our Redeemer, in what He taught as our Prophet, and in the sacraments which He ordained for us, it has pleased Him to incorporate so much of mystery, that, divested of it, they become essentially other things, and when admitted, or received, or observed, as thus modified and changed, they cease to be what He did and taught and ordained, and our act becomes a homage to our own understanding, corrupted by the fearful guilt of arraying it against Him, rather than that love of Him with all the mind, which requires its meek, cheerful, and affectionate subjection to His authority.

"Because thou hast seen Me, thou hast believed," said our Lord to St. Thomas: "blessed are they that have not seen, and yet have believed." This, as the reader doubtless recollects, was on the occasion of one of Christ's appearances to His apostles after His resurrection. He had been with them before; but St. Thomas was then absent. His brethren informed him that they had seen the Lord. That Lord's having risen from the dead, he thought an impossibility: he would not believe it: he did not see how it could be: it would be a miracle, a mystery; to which he would not be so credulous and weak as to give his assent. The Saviour's wounded hands and side had been shown to the other apostles in proof of the identity of His person; but St. Thomas would not believe this on their testimony: he must see and feel for himself—"Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."

Here is the reasoning of the unlettered hind, who refuses to believe in the globular form and the revolutions of the earth, because he cannot see and understand them; the reasoning of the atheist, who will not believe in God, because his senses cannot reach Him; the reasoning of the deist, who will not believe the Bible, because such a book does not accord with his ideas of God; the reasoning of the Christian rationalist, who brings the subject-matter of the Bible to the test of his intellectual powers as the ultimate arbiter and judge in religion, and receives and admires just so much of it as he thinks will stand this test, and no more; the reasoning of many who talk much about faith, but resolve it, after all, into little else than views and feelings accordant with favorite theories, and more an indulgence than a discipline; and would either evade responsibility for humble acknowledgment of the deep things of God, as contained in His word and sacraments, or admit the suspicion which infidelity would cast upon them, or swell its denunciation of their absurdity, or abet its profane irreverence towards them, or justify its proud rejection of them.

How admirable the condescending forbearance and clemency of our Blessed Lord! He did not, as justly He might, leave this mistaken and miserably deluded apostle to perish in his unbelief. When he was with his brother apostles, Jesus visited them again, and addressed him particularly, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing." Now he yielded. Little creditable to him was his yielding now. There could hardly have been choice in it: it was rather compulsion. What virtue is there in believing the evidence of one's senses? Faith, to possess a moral character, must not be forced: it must be of good will: it must be a voluntary abandonment of possible grounds of doubt: it must be a cheerful sacrifice of the intellectual ingenuity which might purchase credit for mental independence: it must be that love of God with all the mind which desires to yield now finding out how foolish he had been, how proud, how wayward, how unconfiding, we have reason to believe, was an unspeakable blessing to this apostle. He was wiser afterwards, and humbler, and truer, and better: his faith was *principle:* it comprised willingness and love and devotion: it made him the true Christian, the zealous and laborious apostle, the glorious martyr. His Lord's rebuke, doubtless, went effectually home to his heart—"Thomas: because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." He felt how unreasonable it is to insist upon seeing before we will believe—to insist upon the strongest possible testimony, instead of yielding to that which is sufficient, and proper to the case. He saw how utterly unfounded was his refusing belief in the testimony of his brethren. He knew how slow of heart they, as well as he, had been to believe. He knew that ten sane men could not have been all deceived in supposing themselves in the company of one with whom they had been for three years on terms of intimacy. He knew that to refuse assent on the testimony of others, is to close the mind against almost all the knowledge which is beneficial to man. His pride and selfishness, perhaps fear of the consequences of following a recently obnoxious and condemned man, perhaps ignoble despondency, had, for a while, driven sound reason from his heart.

But however profitable for permanent salutary influence, his Lord's rebuke became, he had previously yielded—yielded to the condescension of merciful kindness and of love. It does not appear that he insisted on the most conclusive portion of the evidence which he had so madly required. He saw; but we read not that he insisted on feeling his Lord's wounds. His folly probably became too manifest before he had time to do this. His reason gained the ascendency. It brought him at once to the whole truth. He knew that Jesus had risen: he knew, too, that after all He had said and done before His death—how He had claimed to be divine, and had foretold His resurrection as to be therefore effected by Himself—He could not have risen from the dead—an event impossible save with Jehovah's permission, and by His power—without being truly and supremely divine: therefore vented St. Thomas the full and reasonable conviction of his mind, in the address to Jesus, "MY LORD AND MY GOD!" The philosophy of his doubt had been false: the philosophy of his conviction was the only one which true reason can approve.

B. T. O.

For the Churchman.

Presby'n Clergyman looking for the Church.

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XI.—DOWNWARD TENDENCIES.

BUT that which, more than all other considerations, loosened the hold of my former creed upon my confidence, was the historical fact, that it had been found, after long and fair experiment, in every possible variety of circumstance, *insufficient, in any one instance, to protect and preserve inviolate the faith*. And if the things I am about to allege, be true, I do solemnly appeal to my former brethren, to weigh well the matter, and to abjure a system, which all history has shown to lack that vital force with which every seed in Nature has been endowed by its Creator—to propagate its like and to perpetuate itself.

To cite the condition of the Scottish Kirk, might seem hardly in point; as the eye of the Church of England is upon her; and the legislation of an Episcopal Parliament would not allow infidelity or heresy to supplant the faith of the old realm. But, notwithstanding these safeguards, how fares it with the Presbyterian Church in Scotland? Her disruption into eight or ten Communions—all strictly Presbyterian, and all owing their origin to alleged unsoundness in each other's discipline and faith—shall be considered, when we come to speak of schism; and we allude to it here, only as indicating a general restlessness, under the Westminster Confession, and a constant tendency to remodel its provisions. And what was the condition of the Kirk itself at the beginning of this century? Who will deny, that, under the workings of an Arian, Arminian, and Pelagian leaven, in different proportions, what is now regarded as distinctively the Evangelical doctrine, was almost universally lost?

And what has been the fate of the Presbyterian Churches in England, where they have been sufficiently detached from the Scottish Kirk, to evade the legislation of an Episcopal Parliament? Of two hundred and sixty parishes established in their glory in the days of Cromwell, two hundred and forty are now Unitarian! I was personally informed, a few years since, in London, by men who bewailed the fact, that, up to a recent date, every Presbyterian Church and Chapel in the metropolis, had lapsed into Socinianism, and that, so instinctive seemed the tendency to this result, that the new and orthodox congregations had, for their safety, been compelled to adopt certain principles of allegiance to the Kirk of Scotland. On this account, I found myself advised and obliged, everywhere in England, to drop the name of Presbyterian, or, if I still bore it, uniformly to explain it.

And what, at the time we speak of, was the state of the denomination in Ireland, the last of the Three Kingdoms? Where it was not Unitarian, it was Arian, from centre to circumference—and that within a hundred years of the most wonderful "awakening" or revival" that history has recorded. In that revival, "multitudes swooned, and numbers were carried out as dead, and whole days together were spent in fasting, and preaching, and prayer. I have known them," says an eye-witness, "to come several miles to Communions, and after the Saturday's sermon, and to spend the whole Saturday night in companies, in conference and prayer. They have then waited on the public ordinances the whole Sabbath, and spent the Sabbath night in the same way, and yet, at the Monday's sermon, were not troubled with sleepiness, and so they slept not, till they went home." Not long after this, as has been commonly the case, under the operation of like causes, opposition to creeds began to be made, and Pelagianism, Arianism, and Socinianism, and especially the views of Dr. Priestley, prevailed, and were current at the beginning of this century. I have stated these facts thus particularly, because the Presbyterian Church in the north of Ireland is the immediate mother of the denomination in America. It was from her, and not from the Kirk of Scotland, that several ministers came over, into Pennsylvania, Delaware and Maryland, and organized themselves into the first American Presbytery. The mother has since played the harlot, and denied her Lord;—the daughter—but we shall speak of her afterward.

Let us first cross the channel that divides the Church of the Huguenots and the Vaudois—a Church planted in the learning and eloquence of Farel, and Viret, and Beza, and Du Moulin, and Calvin—dignified by the arms of its Condes and Colignys—fed by such pastors as Merlin, and Saurin, and Claude, and Daille, and Drelincourt—fostered by nursing mothers, in a Margaret and a Catharine of Navarre—a Church, that, for its influence, was dreaded by the Mazarins, and, for its virtues, was respected by the Fenelons of France—a Church that bared so often its intrepid bosom to the dragoons of the bloody Louis, and the musketry of the perfidious Charles, and that could spare, for a wedding-banquet, in a single night, a hundred thousand victims from her fold, and the head of her noble Coligny, to grace, at Rome, the festivities of an execrable jubilee—where is this Church, after which, for its virtues, and its prowess, the whole world wondered? It is fallen! it is fallen! at Passy, and at Paris, at Rouen, and at Charenton, at Nismes, and at Lyons, it is fallen, like a millstone in the sea. It is a cage of unclean birds; it is the hold of every foul spirit; it is the worst of anti-Christs; it "*denieth the Father and the Son.*" The little flock of Moravians, no persecution has been able to diminish; the remnant on the mountains of Syria has survived the ravages of Islamism; but the Church of the Huguenots, only because it wanted the Apostolic descent, in which the Moravian and the Syrian are entrenched, has not only lost her numbers, but has lost her faith. Of her six hundred Presbyterian clergy, I was informed, a few years since, upon the spot, that "there was not found ten" who dared to affirm that Jesus Christ was "God manifested in the flesh." Who can wonder that infidelity has "hastened to the prey," and that Popery has "divided the spoil?" I am aware that, at this moment, there is a partial revival of orthodox opinions in that country; but I also know, that this revival, timid as it is, is not the spontaneous awakening of the Huguenot life, but is the effect of extraneous influences brought to bear upon that Church, not from Presbyterian Switzerland or Germany, but from Churchmen and Dissenters in Episcopal or Catholic England. Its character, too, is totally wanting in the manly features of the old Huguenot religion; it is pale, sickly, emaciated, and emasculated, presenting, at best, the melancholy spectacle of a distracted community, with here and there a solitary individual, sighing over its corruptions and its schisms.

Passing over to Switzerland, let us go through her twenty-two republics, beginning at the home, the Church, the pulpit, the grave of Calvin. I saw, in the heart of Geneva, a proud sepulchral monument to Rousseau; but, to forgotten Calvin, "they raised not a stone, they carved not a line." The Confession of Faith continues, as it does in France, to be subscribed; but it is no longer believed. The ashes of Servetus, to whose fiery death Calvin gave his voice, have been scattered over lake and hill, and have broken forth, in blains and boils, upon the whole Presbyterian body; while the opinions for which Servetus perished, are preached with trumpet-tongue, in the very cathedral from which Calvin hurled his anathemas against him. Of the whole venerable Synod of Geneva, but one solitary pastor, as I was informed when on the ground, was even *suspected* of believing in the divinity of Jesus. They began by denouncing it a superstition to bow at His name—they have ended by declaring it idolatry to bow to Him at all. When, a few years ago, the venerable Malan dared to say, in his discourse, that Jesus "is the true God and eternal life," and that "there are Three that bear record in heaven," he was driven from his pulpit, and hooted on the streets, as profanely as if he had cast his pearls before a Musselman mob in Mecca or Beyrout. The same was the state of things in the other republics. In short, the old Church of Switzerland, the Church of Zuinglius and Bucer, of Farel and Beza, and Œcolampadius, and Calvin, has become openly Socinian and infidel. Any child in Geneva could have guided me to the bright islet, where the statue of Rousseau looks proudly on the blue Rhone, as it gushes out at his feet from the lake, or to the house of Voltaire, which, from the French border, keeps sentinel over the city; but I could find no one in Geneva capable of pointing out to me the spot in the churchyard, where the ashes of Calvin repose. Even the handful of "Evangelical" Christians in the place, I found, in 1838, divided, two against three, and three against two—the venerable Malan living in schism from his brethren, and Brownism, and Anabaptism creeping into the fold. Such has been the fate of Presbyterianism in the place where it was born, and drew its first breath. Protected in its birth by a frowning and gigantic creed, as the place where it was born was hemmed in by scowling and terrific mountains, still it has obeyed the law of its existence, has run through the circle of its destiny, and has ended in the denial of its Lord.

In my younger days, I had been greatly prejudiced against Episcopacy, by the fact, that public functionaries under British law were formerly required to be Church Communicants. The Church of England, though so "little among the thousands of Israel," is so truly "a city on a hill," that all that happens in her is immediately noticed and known, it would appear, over the whole earth. Yet the same abuse existed wherever Presbytery was established, and existed within the memory of the living, in portions of New England itself. But I never heard of sacramental abuses so offensive as some that I witnessed in Geneva. I happened, on one of the chief days of Communion, to be at the cathedral in which Calvin was the chief pastor in his lifetime. A large number of gentlemen and men stood in the streets about the Church, waiting until the sermon and preliminary services should end, that they might go in and receive the Sacrament! This, too, I was informed, was the common practice! With the views which I held, even then, that the unworthiness of the minister or of the congregation could not invalidate a Sacrament, and on the ground that the creed yet remained as the Reformation had left it, and therefore that the Church was a Church of Christ—I remained in the cathedral, and, endeavoring to feel my own unworthiness, rather than that of the minister, I received the Communion without the smallest scruple. But here I may tell the world a secret. There was in our company that day, a Presbyterian clergyman, who thought, to use his own expression, that "the Church in Geneva had exceeded the limits within which a Church continues to be a Church of Christ," and with a conscience, I doubt not, as clear as my own, in the opposite direction, he would not and did not commune. It remains only to be told, that the clergyman, who thus turned his back on the altar at which Calvin ministered, and who dealt thus with the Church of Geneva as "an anti-Christ" in 1838, was the same who, in the controversy of 1845, made the following *ad captandum:*

"When Dr. Wainwright, a gentleman, a scholar, (and there seems to be implied the idea of refined *feelings*, as well as bland *manners*,) has taken so public, so extraordinary an occasion, for the purpose of *un-Churching* the whole of Protestant Christendom, the Churches of Germany, SWITZERLAND, France, &c., it is surely high time to demand that the public should be put in possession of the evidence by which so bold and unflinching an assertion is to be sustained; or, if that evidence is not forthcoming, it is equally high time that the enormity of the assumption should be exposed. There are hundreds who can perform the task better than myself, but still I believe it not a task which requires the strength of a giant."

Well said! Now then, Doctor, to your "task." If the veriest Liliput is equal to it, I am sure that you are. You *did* not commune with the Church of Geneva, on the ground that it had "ceased to be a Church of Christ." I believe you *did* not, and *would* not, commune, and for the same reason, with the large Churches of Germany and France." It surely is high time to demand that *the public* should be put in possession of the evidence by which so bold and offensive an edict of excommunication is to be sustained; or, if that evidence is not forthcoming, it is equally *high time that the enormity of the assumption should be exposed.*" Doctor Wainwright, in '45, did only what you had done before him, in 1838. *He* did it, on the ground of Catholic and established law; but *you* have done it on the ground of "private and independent judgment. *He* did it, with a thousand leagues of sea between; *you* crossed the sea, and did it at the chief altars of Geneva. *He* charged them only with erecting another *Church*, which is *not another; you* have charged them with preaching "another Gospel which is *not another*." Whether of the two anathemas is most offensive? Pray, put "the public" in possession of "the evidence;" for, "if that evidence be not forthcoming, it is high time that the enormity of the offence should be exposed." But we will not wait.

(To be continued.)

For the Churchman.

Our Bishops.

It seems to me, the time has come for some one to propose the inquiry, and for the Church to entertain it; Why do so many of our Bishops fail, in their self-denying, self-sacrificing efforts to do their Lord's bidding, and the Church's proper work, when called to the respective fields of labor? What can be conceived more in keeping with the high and holy ends of the Episcopal office, than that our Bishops, when they are selected and consecrated expressly to "feed the Church of God, which he has redeemed with his most precious blood;" should first of all, devise measures, adopt plans, and set themselves to work, to found Christian Schools and Colleges for the Education of the Young; and Seminaries, to raise up a body of faithful co-adjutors to preach with them, "the Everlasting Gospel" to the more mature members of Christ's body? What more reasonable, (not to speak of the exercise of a confiding faith in the Church herself,) than to expect that the Lord's people will furnish them with all the necessary means for their appointed work? The office of a Bishop implies the work of a Bishop, just as much as the office of a civil ruler implies the discharge of all those works and labors which pertain to the civil office. When a citizen of the republic is chosen to preside over the republic, he is chosen to be the servant of the republic; to carry forward the ends of the social organization. So also, in the Church; when an individual is selected and set apart to the higher ministry of the Episcopate, he is selected to be the chief servant of Christ, wiihin his appointed sphere: to carry forward the great design for which the Church was founded. There may be a difference between the great principles on which the Church is based, and the common-

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wealth. There is such a difference—the one is "of sight," the other is "of faith." In the State all is prescribed, enacted, determined with respect to finances. Duties are imposed, taxes are laid, the revenue *must be* paid. In the Church all is left to the operation of the Spirit of God upon the hearts and consciences of individuals. "None shall appear before the Lord empty."—"Every man shall give, as he is able." According to "the blessing of the Lord" upon his labor, it is expected of the Lord, that each one will render to His service.

All is of faith within the Church. The Bishop's plan, in faith; they make known the Lord's will, in faith. They charge the rich within the Church, i. e. every one who has any thing over and above what is necessary for his present wants, in faith. They exhort, entreat, persuade, in faith. They call upon the clergy to aid them in their endeavors to make a right impression upon the churches. They enter upon their work, in faith; assume responsibilities, and make themselves personally liable, as agents of the Church, and factors for the Lord's people, in simple, childlike faith. If there is like faith within the Church, like enlightened intelligent devotion, the work of the Lord advances. Schools, and Colleges, and Theological Seminaries, spring up as out of the dust, and are filled with the best hopes of the world. The Lambs of Christ's flock are folded, and watched over, and fed day by day, by faithful shepherds, until they are merged among "the sheep of his pasture." And all his people "are thus taught of God."

If by reason of untoward influences, there is a want of faith in the Church, a want of faithfulness on the part of its members, the result cannot but be most disastrous. Bishops may devise the wisest plans; they may exhort and persuade with all long suffering and patience; if they attempt any thing, and actually assume the responsibility, which rests not on them, of providing funds, sooner or later they must fail; or rather the Church under them must fail: their high and holy office must become a term of reproach, and the honor of God in Christ, be profanely abandoned. Such a state of things, no man who is fit for a Bishop, could for a moment suppose would be possible. His work is before him; his duty is plain. He must go forward; if he does, and fail, through others' unfaithfulness, the Lord will hold him guiltless.

Under the influence of feelings, produced by such a train of reflections as this, I venture to propose the inquiry, Why are so many of our Bishops disappointed when they undertake to do the Lord's work? That they have been so disappointed is notorious. In some instances they have been almost crushed by the recoil of the enterprises upon which they had entered. Why is this? Why must the shame and the blame of failure fall only upon them? Why should they be so severely judged, and so harshly condemned, sometimes by those very persons to whom they looked, and on whom they called imploringly for help? upon whom God in his Providence had conferred the honor of being "stewards" in his house, and devolved the responsibility of furnishing his servants the Bishops with all necessary supplies.

Why was the first Bishop of Ohio, after having entered upon the work of founding a College in his diocese, with suitable provision for theological education, and he had called for help, almost in vain, from the churches in these United States, compelled to turn his attention elsewhere? Why was he obliged to cross the Atlantic, to solicit aid from the mother Church of England?—Why, even since he entered upon a similar work, in the Diocese of Illinois, has he been obliged to sow in tears and fears; filling the land with sad lamentations, because of his cruel destitution? He gave himself to the Church, and to the cause of Christian Education within the Church in his youth, and now in his old age, as he measures the few remaining steps to the grave, why must he still bewail his work unaccomplished, and his prayers unheeded by American Churchmen?—What a stinging reproof was contained in a single incident, related by the Bishop in one of his late letters? The mail had arrived. His package of letters was brought to him. As he was wont, with mixed emotions of hope and fear, he began to open them and to read. Among the first, there was contained within it, a bill for about $200, and payment was urged. Tears obscured the aged seer's eyes. The money was due; it ought to be paid; but the Bishop's purse was empty. Only only hope remained; it rested upon the rock which often had supported his sinking spirit. "The Lord reigneth." He proceeded to open the remaing letters. One among them bears a foreign mark. It was from England. Being opened, it contained a draft for £50—enough to pay the present bill. The cry which brought that £50 from England, had been heard over the length and breadth of the American Churches, but called forth no response. The day of judgment will settle the account with those to whom it was primarily addressed.

Why, again, was the Bishop of Vermont, after having invested all his private fortune, in the commencement of an institution for the Christian education of the children of his care; and called upon the churches to aid him in the pious undertaking, heartlessly left to witness the wreck not only of his property embarked, but of his fondest and holiest hopes?

Why, again, are our church papers, at this very time, filled with the most urgent solicitations in behalf of Geneva College, (a Church institution,) to prevent it from going the way of all past unsuccessful enterprizes?

And why, I ask it not in strife, but with a bleeding heart, why is the Bishop of New Jersey at this very moment, set up as a target, for all the ungodly in the land to shoot their envemoned darts at? Let us examine the circumstances of this case with a little care, in love for truth, and without ill-will to any who have done him wrong.

It is now about seventeen years ago since the Bishop of New Jersey, then a laboring Presbyter in Trinity Parish, Boston, with an ample provision made for all his temporal wants; and having at his disposal, for works of love and mercy, an almost princely income, the property of the "helpmeet" whom God had given him—was chosen by the Convention of New Jersey to be the chief pastor of that portion of the Lord's flock. His salary from Trinity Church was $2,500. It was proposed by the Church in New Jersey to furnish him with $2,400 annually. The other means at his command, would of course remain the same, whether employed in Massachusetts or in New Jersey; with this difference only, that the field of his operations would be enlarged, and the nature of his employment would be changed. Strong in faith, hope, and charity, he came and devoted himself, body, soul, and substance, to the work of the Lord to which he was called. If there ever was a Bishop who entered upon his work with a strong and sincere desire to fulfil the ends of his ministry, such a Bishop was the Bishop of New Jersey. He surveyed the field before him. The churches were feeble with few exceptions, and the ground was every where overrun with the rank weeds of different kinds of error. No provision had been made for the Christian education of the children of the Church; or for the proper preparation and training of those who were to minister at her altars. These two objects claimed the earnest consideration of the Bishop. The first was foremost. With the full consent of his noble-hearted partner, he resolved to lay up nothing, but to lay out all he had or could obtain from others, in the work before him. Was it not a reasonable expectation, with such feelings and such devotion, that the means necessary to carry on his work would be supplied?—Could he have done less than to enter upon his work? And having begun, and expended all his resources, and made a successful beginning, and placed himself under liabilities and obligations, all for the good of the Church; could it have been expected that he would relinquish his endeavors or abandon his undertaking while there was a single ray of hope visible?

But the Bishop has failed. He has not been able to meet his pecuniary liabilities. Creditors must suffer. The Church is scandalized. True, all true; but whose fault is it? The ruler of the Church, who was called to this very work, or they who called him, and neglected to furnish him with the necessary funds? If I am rightly informed, the Diocese of New Jersey has never paid to the Bishop more than about $250 a year, of the $2400 promised him. And all that he has received from the Churches in or out of the Diocese, has been only about $12,000 or $13,000. There is now, righteously due to the Bishop, more than $30,000 from the Diocese, remaining unpaid, of that allowance which was offered him when he became their Bishop. Let this sum be paid, or a moiety of it, and the Bishop will be able to relieve himself, in a week, from all immediate and pressing demands. But, in an important sense, there has been no failure at Burlington. There have been actually founded two noble institutions, "St. Mary's Hall," and "Burlington College," both of which are at this time in successful operation; that are actually worth, in a secular sense, more than all that the Bishop has expended for them, or is now indebted: the income being more than equal to the interest of $400,000, over and above all their expenses. In an ecclesiastical and religious sense, they are worth millions to the Church. If we would listen to some of the mistaken, and, I fear, malicious representations that have been made, we must suppose that the Bishop is one of the worst of men, who has been squandering all the funds he could muster, in the name of God and the Church, to the purposes of vain display and personal indulgence. Nothing is farther from the truth. For seventeen years, he has given himself, the best years of his life, his mind and body, his time, his talents, his valuable experience in almost every department of learning, all that he had, all the large income of his incomparable wife, and all that he could beg or borrow, to the one great cause: THE CAUSE OF CHRISTIAN EDUCATION. Shall such a man, in such a position, holding such an office, with such aims, be crushed by popular clamor? Forbid it Heaven; forbid it what remains of faith within the Church; forbid it, ye humble men of God, to whom God points in his Providence as the almoners of his bounty. Let not man get the upper hand, let not the Spouse of Christ put on mourning, and sit in sackloth. Let not the enemies of Christ and of our holy religion triumph. I will not speak of the Bishop's accusers, lest I should say more than is meet, or less than the occasion calls for. This, however, I will say: the creditors of the Bishop have acted with marked forbearance and tenderness: and all the most respectable organs of the press have either been silent, waiting for information, or they have spoken a word of sympathy and kindness. Let the Church only wait, "be still," and look on, while God, as we doubt not He will, brings good out of the present evil.

G. B.

June 5th, 1849.

For the Churchman.

MR. EDITOR:—The Travelling Secretary of the Foreign Committee of the Board of Missions was paid, last year, for salary, $1000, and for travelling expenses, $311,76; which sums were, together, 3 1-4 per cent, on the whole receipts of the Committee for the year. In his report, he claims that his labors have yielded "about $10,000 as the result." His salary, &c., were over 13 per cent on that amount! Deducting that percentage, we have $8,700 as "the result." But even that result I am unwilling to allow. His calculation assumes that every dollar he collected, was so much clear gain—so much in addition to what would have been collected without his instrumentality. The Rectors of the parishes in which his collections were made, will not thank him for his assumption. They very generally will tell him that they caused their *annual* collections to be made when he visited them, and that the amounts were increased little or nothing through his instrumentality. The real "result" of his efforts was only to anticipate the appeals which, at certain set seasons, they are in the habit of making to their congregations, in behalf of Foreign Missions. Perhaps they will feel that his claim to the sole agency in effecting this "result," is a reflection upon them—tantamount to a charge that a portion of their duty would have been neglected, had he not attended to it.

He must have nearly exhausted his availability, last year; for, I believe, no one gives him credit for doing much for the past twelve months; and yet he draws his salary as before.

The title of the gentleman who oversees the business of the Foreign Committee, is, "Secretary, and General *Agent*." When the office was created, and, until lately, the incumbent of it did duty as Agent; and that rendered it necessary to employ a resident Clerk or Assistant. But recently, *i. e.*, for two years or so, the Secretary has devolved the travelling upon a *special* Agent. I do not wonder that he wished to escape that part of his office which required him to be away from his family and home much of the time. But I do wonder that he could not see that it was but right that *he*, and not *the Board of Missions* should pay for his relief from an onerous duty. If the travelling portion of his duties was worth $1000 of his salary—and the pay appropriated to the Travelling agent would indicate that to be the estimate put upon it—then should he have relinquished $1000 of his remuneration, on the score of being relieved from so much of his official labors. But he made no deduction or relinquishment. I therefore put down the remuneration he has lately received, at $4000 per annum! The items are incontrovertible. They are,

His salary,	$2000
The amount per annum received by him as Assistant Minister, &c., about	1000
The salary of an Agent, travelling in his stead,	1000
	$4000

The Board of Missions will see the necessity of correcting an abuse which has grown to such portentous dimensions. It was not originally intended that a Secretary of one of the Committees should enjoy pay and privileges so enormous. From every quarter of the Church there is a cry for reform.

Let me here again disavow all personality. I do not make war upon the respected Secretary. I attack only the *system* under which he is flourishing, while it does the very reverse of making the cause it professes to serve prosperous and successful---a system which detains in New York, for such items as I have given, funds which ought to have been transmitted to Missionaries, who are constantly told that the salaries they have most laboriously earned, cannot be paid, because the treasury is exhausted.

In my exposure of the expenses of the Domestic and Foreign Committees of the Board of Missions, I have not said, by any means, all that seemed to me proper and just. There are other points which I have wished for opportunity to urge. Every thing I have alleged, I believe to be perfectly true, and susceptible of proof. I here reiterate, as far as I can recollect them, every statement I have made. I have earnestly desired that my allegations should be replied to, by either "One Who Knows," or some other person competent and disposed to assume the task. After the show of defence at first attempted, I think I am warranted in assuming that my articles have met with no rejoinder, because it was seen that the substance of them was unanswerable. The silence which has been observed, is an endorsement of my plea for some new arrangement, whereby economy may be combined with efficiency in our Missionary operations.

Permit me to close this, for the present, final demand on your columns, by an array of what I deem most convincing figures. They show, at one view, and in a strong light, the immense cost at which we have been trying to do a little good.

The present Constitution of the Board of Missions was adopted in 1835; and the financial operations under it seem to have commenced in the autumn of that year. From that time, up to the 20th of June, 1836, the expenses of the Domestic Committee were			$2,806.88	
	Of the Foreign Committee,		1,358.09	$4,164,97
Up to June 1st, 1837,	Domestic Committee,		$5,007.53	
	Foreign	"	3,676.54	8,684,07
" " 15th, 1838,	Domestic	"	$4,404.32	
	Foreign	"	4,002.58	8,406,90
" " " 1839,	Domestic	"	$4,773.03	
	Foreign	"	3,427.00	8,200,03
" " " 1840,	Domestic	"	$4,741.15	
	Foreign	"	3,524.67	8,265,82
" " " 1841,	Domestic	"	$4,084.86	
	Foreign	"	3,565.29	7,650,15
" " " 1842,	Domestic	"	$3,832.85	
	Foreign	"	3,476.38	7,309.23
" " " 1843,	Domestic	"	$5,059.71	
	Foreign	"	4,218.75	9,278,46
" " " 1844,	Domestic	"	$4,177.59	
	Foreign	"	3,532.39	7,709,98
" " " 1845,	Domestic	"	$3,747.11	
	Foreign	"	3,896.33	7,643,44
" " 1846,	Domestic	"	$5,929.31	
	Foreign	"	4,489.33	10,418,64
" " " 1847,	Domestic	"	$3,278.50	
	Foreign	"	5,396.28	8,674,78
" " " 1848,	Domestic	"	$3,694.47	
	Foreign	"	4,989.76	8,684,23
Assuming the expenses of the Committees to be the same for 1849 as in 1848, less $1000 deducted from the Domestic Secretary's salary, we have, up to June 15th, the aggregate of				7,684,23
Total of expenses for 13 1-2 years,				$112,774,93

The whole receipts of both Committees for the same 13 1-2 years, supposing the receipts this year to be the same as last year, have been $837,682,99. *The expenses, therefore, have been in the average proportion of nearly* ONE-SEVENTH *of the entire receipts, during that period.*

The percentage of the expenses on the amount received since the present system was adopted, IS ABOUT 13 1-2 CENTS ON EVERY DOLLAR!

Within a few days, the Board of Missions will hold its annual meeting in this city. It will be told again, as it has already been told by a distinguished layman---too well informed on the subject to be mistaken in his statements—that "*its operations are the most expensive operations of the kind in the world.*" It will be asked to prevent the possibility of another $113,000 being devoted to expenses---*mainly to salaries*---during another thirteen and half years. If it does not comply, the members of the Church will resort to their own method of correcting the evil. It is easy to have Missionaries, and to support them too, without the instrumentality of the Board and its Committees.

AN EXAMINER.

THE CHURCHMAN.

New-York, Saturday, June 16, 1849.

Petition of English Schismatics in Scotland.

DEBATE IN THE HOUSE OF LORDS.

Our readers, we trust, have not forgotten an analysis of the opinions of the Scotch Court of Session, which was given in this paper under date of the 12th May last. We find in the English Churchman of the 24th May, the report of a debate in the House of Lords, which has an intimate connexion with that subject, and we therefore devote a large portion of our columns to an abridgment of the proceedings, and some comments of our own. We are compelled in consequence, to postpone our account of the adoption of the American Prayer Book to a future time, but doubt not our readers will find the change an agreeable one.

The debate was held on Tuesday evening, the 22nd of May. Lord Brougham presented the petition, and with his usual versatility essayed the impossible feat of standing on the two different sides of a fence at the same time.

He began with professions of the utmost fairness and candor; he did not intend to state his opinion either for or against the petitioners; should even abstain from stating what his own was, until he had heard the question argued on both sides, lest he should be expressing a mere *ex parte* opinion instead of an impartial judgment. He should, however, freely express his views on the *facts* contained in the petition, because they were *confirmed by the opinions of the highest judicial authority* in the land [*i. e.* the Court of Session aforesaid.] The petitioners were expatriated members of the Church of England, and used exclusively the Liturgy of that Church, which no Priest, no Bishop, no King had any right to order them to abandon. The other body (the Church of Scotland) used a Liturgy "materially different," and though they "*did not pretend that they could give orders in the Church of England, they maintained that they could give orders in their own Church!*" He then gave an extremely one-sided account of the history of the Church since the Revolution—the act of Toleration in 1711—the persecuting acts of 1745 forbidding more than 5 persons, non-jurors, to meet for public worship—the Act of Relief 1792—and insinuated that their acceptance of the 39 Articles was accompanied with reservations "highly derogatory to their character as honest men." [This audacious slander was received with cheers from a certain portion of the House.] Then he mentioned the Act passed in 1845 for allowing "these sectaries," "for they were, no Church at all," to officiate in England under certain restrictions. Having gained this, he said, "no sooner had they obtained the equality they wanted, than they endeavored to put down the other party. They made a public declaration against that party, and stigmatized all who belonged to it as schismatics and persons not connected with the mystic body of Christ. The superior clergy of the *sect called themselves Bishops*, and the chief, though he did not venture to term himself *Primate*, was designated the Primus, *though in reality there was no Church at all*. He had used in the declaration language which a judge (2. Jeffries) had judicially characterized as going to an unpardonable success. [Here he read the opinion.] The Court had refused to receive a petition of the "Scotch Episcopal Church," because they *were Dissenters, and nothing more*. They had said there is no such Diocese as that of Aberdeen—we know of no Diocese in Scotland—we have heard of Dioceses in England, but the law of Scotland knows nothing of them and does not admit the existence of Bishops.' He then proceeded to say that "this Scotch Episcopal Church had a convocation of its own in which there were no laity at all, [neither has the Church of England,] and made a *curious* sort of Canons!" Their communion service differed as much as possible from the Church of England, and taught something exceedingly like transubstantiation, praying that the elements "may become the Body and Blood of Thy truly beloved Son." He then complained that some Bishops of the Anglican Church required clergymen on returning to England to bring a testimonial from the Scotch Bishop in whose Diocese he dwells, or else refused his license. He then read the petition—"That their Lordships would provide that all clergymen of the Church of England and Ireland on being appointed to English Chapels in Scotland, may be inducted to the charge of their congregations simply as such by the Archbishop of Canterbury, or by the Bishop from whom they received ordination, whether in England or Ireland; or that their Lordships would sanction and recommend periodical visitations of English congregations in Scotland by certain Bishops of the Church of England and Ireland, not as legally exercising any territorial jurisdiction in Scotland, but as ecclesiastically exercising their Episcopal functions in the congregations, especially in ordination and confirmation; or that it might please their Lordships to adopt some other course of proceeding, to place the petitioners on such a footing as would give them all the advantages of the discipline of their own Church."

The Bishop of Salisbury (Denison) exposed the error of Lord B., that because the Episcopal Church of Scotland was not endowed or established, it was therefore *no Church at all*. He might as well say there was no Church of Christ till the 4th century. The difference between the English and Scotch services was not as great as was supposed, and many eminent prelates and divines of the English Church had avowed their preference of the Scotch Liturgy over their own. Bishop Horsley (1792) said "The credit of Episcopacy will never be advanced by the scheme of supplying the Episcopalian congregations in Scotland with Pastors of our ordination; and for this reason, that it would be an imperfect, crippled Episcopacy, that would be thus upheld in Scotland. When a clergyman ordained by one of us settles as a Pastor of a congregation in Scotland, he is out of the reach of our authority, we have no authority there; the Legislature can give us no authority there. The attempt to introduce any thing of an authorized political Episcopacy in Scotland would be a direct infringement of the Union" The same objection would apply to the granting the prayer of this petition. He avowed his sympathy for the Episcopal Church of Scotland, though not endowed by law, and he believed it to hold all the essential verities of the Christian faith. It was not on grounds like these stated in the petition, that the Prelates or the great body of the Church of England, whatever might be the *aberrations of feeling or judgment in individual minds;* would place themselves in hostility to a Church which solemnly and by an act of the Legislature had been recognized as in communion with them. (Hear, hear.)

The Archbishop of Canterbury fully approved of the excellent speech of the Bishop of Salisbury; and could not consent to any arrangements which would devolve upon his successor the Cure of Scotland, in addition to the ordinary cure of his principality. He agreed fully in the sympathy for the Episcopal Church of Scotland, because in full communion with the Church of England; and at the same time felt sympathy for the residents in Scotland who subscribed to the Liturgy of the Church of England. He should not require a certificate from a Scotch Bishop for a clergyman coming into his Diocese from a residence in Scotland.

The Duke of Argyle thought the case called for Legislative interference—brought up the case of Sir William Dunbar and the opinions of the Court of Session: thought the Scotch Episcopal Church had no right to publish a clergyman excommunicated by them, as excommunicated all the world over: nor ought the principle to be recognized in England. Agreed that that Church had spiritual jurisdiction independently of the Legislature, but not over clergymen not belonging to that Church: was a Presbyterian and did not care how this petition was treated by the Rt. Rev. Prelates: the excommunication of a Bishop could not now have any effect: as a Romanist had said, the thunder of the Vatican was now as powerless as the thunder of a theatre.

The Bishop of Exeter hoped that there was no member of the Church of England who entertained any contempt of the rights of the parties to whom the noble Duke had alluded. He should rejoice if some step were taken which would deprive an excommunication of the Church of all *temporal* effect. The noble Duke might not think much of an excommunication proceeding on right grounds, but he could tell him that the members of the Church of England would regard such an excommunication as far more serious than any punishment which the law of man could inflict. But he could not recognize persons in the position of the petitioners ("settled residents" in Scotland) as members of the Church of England. The Church of England was a local Church. It was true that it was a branch of the Holy Catholic Church; but beyond its own limits it had no power whatever. If members of the Church of England removed from this country, and settled in Scotland, they must be considered as members of the Church of Scotland; they were bound to conform to that branch of the Holy and Apostolic Church. No man who read the Articles of the Church could entertain any doubt upon that point. The Church of Scotland had a right to have its own rites and ceremonies in its own district. If any one who had subscribed to the Thirty-nine Articles denied that, he should feel it his duty to commence proceedings against him. (Laughter.) If, then, these petitioners were not members of the Church of England, they had no right to call upon their Lordships to interfere with the discipline of the Church of Scotland, with which their Lordships had as much a right to interfere as they had with regard to the Church of America. Their Lordships had no right whatever to legislate for the Church of Scotland. (Lord Brougham.) Call it the Church "in" Scotland. (The Bishop of E.) I will call it what I please. (Laughter.) The noble and learned Lord has made two speeches already. (Lord B.) It will be contrary to Act of Parliament if you do not call it the Church in Scotland. (The Bishop of E.) If I am speaking contrary to Act of Parliament, perhaps the noble and learned Lord will move that my words be taken down. (Lord B.) Oh, no! (Laughter.) The Bishop then went on to say that the Church of Scotland was circumstanced in a totally different manner from the Church of England. At the time of the Revolution the Church of England was bound by its highest duties to cast off allegiance to James II. But that was not the case with the Church of Scotland. James II. had not trampled on the rights of the Church of Scotland; on the contrary he had shown himself to be a most violent supporter of that Church. That Church itself did not seek for his support, it was voluntarily given. The Church of Scotland was placed in the full position of a tolerated Church. More than that, that Church had never asked to enjoy. He was quite sure that their Lordships would never seek to deprive the Church of Scotland of the privileges which belonged to a tolerated Church. But the petitioners prayed their Lordships to interfere with these privileges, and he was, therefore, of opinion that their Lordships could not grant their request. When Charles II. was eager to give a fixed Liturgy to the Church of Scotland, he wished that the Liturgy of the Church of England should be introduced. The Scottish Bishops said, "We will not have the English Liturgy, we have a high opinion of that Liturgy; but there are parts of it in which we think there are deficiencies. We will supply those deficiencies for ourselves. We will, at the same time, assert the liberty of the Church of Scotland by not inflicting it upon the members of the Church." The Scottish Church then, with great liberality, permitted a clergyman to use either the First Prayer Book of Edward the Sixth, or that of Charles the Second. The first Liturgy of Edward VI., was the foundation of the Liturgy of the Church of Scotland, and he might remind their Lordships that the Liturgy had received the preference of Bishop Stillingfleet, Hume, Bull, and many other eminent Divines of the Church of England. He might observe that there was nothing insidious in calling Bishop Skinner the Primus of the Church of Scotland; the title attached to his Episcopal office was, and had been, from the earliest age of the Church, the title of Primus. (Lord B.) The Revolution abolished all that. (Laughter.) He cared not for the Revolution and he cared not for the noble and learned Lord's contradiction, although the noble and learned Lord might be much more formidable than the Revolution. (Renewed laughter.) He repeated that the title of the principal Bishop of the Church of Scotland had been Primus, and not Primate, from the earliest period. He found that Bishop Horsley had expressed this opinion of the Liturgy of the Church of Scotland:—

"With respect to the comparative merit of the two offices for England and Scotland, I have no scruple in declaring to you what some years since I declared to Bishop Abernethy Drummond—that I think the Scotch office more conformable to the primitive models, and, in my judgment, more edifying, than that which we now use; insomuch that, were I at liberty to follow my own private judgment, I would myself use the Scotch office in preference. The alterations which were made in the Communion Service as it stood in the first Book of Edward VI. to humor the Calvinists, were, in my opinion, much for the worse; nevertheless I think our present office very good, our form of consecration of the elements is sufficient; I mean that the elements are consecrated by it, and made the body and blood of Christ, in the sense in which our Lord Himself said the bread and wine were His body and blood."

Having this authority, he was content to hear the petitioners, and even the noble and learned lord, talk of the Scotch office as favoring transubstantiation. He complained that the petitioners acted with unfairness in representing that the clergymen of the Church of Scotland subscribed the Thirty-nine Articles with a mental reservation, and that, in giving an extract from *Skinner's Annals*, the petitioners gave only so much as favored their own views, while by continuing the extract they would have contradicted the reproach they wished to cast upon that Church. Skinner went on to say, after the passages quoted by the petitioners, that—

"Some of the greatest divines of England---Poinet, Andrews, Laud, Heylin, Mede, Taylor, Bull, Johnson, and many others, have asserted and maintained the doctrine which, in that office, (the first reformed liturgy of England,) is reduced to practice. Yet these divines did all subscribe the Thirty-Nine Articles, and must, therefore, have understood them consistently with their belief of the commemorative sacrifice of the holy Eucharist, using the present liturgy of the Church of England, as comprehending it. Our subscribing them in Scotland cannot, then, be justly interpreted as an inconsistency with it, since our belief is diametrically opposed to the corrupt sacrifice of the Mass, which, with all the errors and corruptions of Rome, none more heartily renounce and detest, than we in Scotland do, with safety always to those truly Catholic primitive doctrines and practices whereof these errors and novelties are the corruption." He begged to tell their Lordships that the American Church, which had sprung up only since the Declaration of Independence, had adopted the first liturgy of Edward VI., which, as he had said, was the foundation of the liturgy of the Church of Scotland. It was positively true that the Church of Scotland could not enforce the canons of the Church, the law of Christ did recognize that right, and he trusted the Bishops would continue to exercise it, whatever might be the temporal consequences (cheers.)

The Bishop of Cashel (Daly) had corresponded with Bp. Low on this subject, and had expressed his fellow feeling with those whom he considered champions for the truth in Scotland (i. e. schismatics). Did not think the members of the English Church were bound to hold communion with the Scotch, being erroneous in doctrine, and having established a different standard. The First Book of Edward VI. contained some remnants of Popery which the Second abolished—as "altar," and "sacrifice." The Scotch book was more Popish than the First Prayer Book of Edward VI.: they had also altered a canon, giving the Bishops power to introduce Romish forms of Communion. *Members of the Church of England in Scotland had a right to have the Church services carried on in accordance with the forms of that Church.* The Episcopal Church in Scotland was not only disorderly in her Episcopal pedigree, but, still worse, was unsound in doctrine, and going back still more to Popery. He should say, "*Come out from her and be separate.*" [Brave words these.]

Lord Minto thought caution should be exercised; he protested against the idea that there was an Episcopal Church in Scotland on any other footing than that of any other sect in that country—he did not wish any steps to be taken for the relief of Episcopalians there, which might lead to an infringement of the Act of Union.

The Duke of Buccleugh said the Episcopal Church in Scotland only asked to exercise, in harmony and concord, their own form of worship; they meddled not in political affairs, nor did they wish to interfere with the State. He repudiated the idea that their Liturgy favored the errors of Rome, and adduced the example of great Anglican Divines who had approved it. He did not think the relief prayed for could be granted without infringing the stipulations of the Act of Union.

Lord Brougham explained—that the Bishops of the Church of Scotland would not grant the testimonial required by some of the English Bishops before inducting a clergyman who had been presented to a living in their diocese, unless he had previously signed a Scotch Canon, expressing entire belief and approval of the Scottish Liturgy.

The Bishop of Oxford (Wilberforce) had heard with pleasure the Primate state that the Church of Scotland was in full communion with the Church of England; and he had also heard, with much pain, the Bishop of Cashel almost immediately after assert that its Liturgy was Popish. Bishop Horsley, Lord Stowell, and the late Primate (Howley) had recorded their approval of the Scotch Church, and it was no light matter for a prelate to rise up and in the teeth of these authorities say "Come out and be ye separate." The records of history were averse to such a statement, and shattered to pieces the argument. But with respect to the form of Liturgy, what would their lordships say when they were told, *that it was a special point of doctrine in the Romish Church to reject the words and the prayer, for containing which the Liturgy of the Episcopal Church of Scotland was said to be Roman?* (Hear, hear.) Everybody knew that the doctrine of the Roman Catholic Church was that at the prayer of consecration a material change, not to be appreciated by the senses, took place in the elements, the substance being changed but the quality remaining unaltered. In the Liturgy of the Episcopalian Church of Scotland there was, after the consecration, a prayer that the Holy Ghost would vouchsafe to change the elements, but such a prayer the Roman Church would altogether repudiate and reject, its doctrine being that at the moment of consecration transubstantiation had already taken place. The prayer in the Scottish Church was of Oriental origin; that in the English service was derived from the Missal; and yet the prayer in the Scottish Liturgy was made a pretext on which to establish a charge of Romanism against that Church. Anything more absurd or inconsistent it is impossible to imagine. In the Scottish Catechism it was expressly stated that there was a change in the quality, but not in the substance, of the sacramental elements. But the doctrine of the Roman Catholic Church was precisely the reverse; and yet the Right Rev. Prelate would have it that, in its doctrines respecting the Lord's Supper, the Scottish Church was distinctly Popish. (Hear, hear.) Those who had separated from that Church were not prepared to accept the interpretation of the Rt. Rev. Prelate. *Mr. Drummond had himself distinctly avowed that the "Scottish Communion Office was not the cause of his leaving the Scottish Episcopalian Church."* The consecutive opinion of all the great lights of the Established Church was, that the Episcopalian Church in Scotland was in full communion with the English Church, and yet the Rt. Rev. Prelate was prepared to set up his individual authority in opposition to the solemn judgment of the best and greatest men this country had ever produced. If there were, unhappily, any jealousies or heartburnings between the two Churches, they should be removed by the action of mutual good feeling and brotherly affection. The circumstance was one to create pity and regret rather than anger. The Rt. Rev. Prelate had stated that he agreed unreservedly in the prayer of the petition, which was tantamount to saying that he thought they ought to begin to legislate for the Episcopal body in Scotland. But was the Rt. Rev. Prelate prepared to look the danger of such a project calmly in the face? There was still in Scotland a strong feeling of ancient hatred for Episcopacy, and nothing could be better calculated to wake that feeling and to stir up the expiring embers of religious rancor in that country than that England should engage in such a project. (Hear, hear.) A friend of his who was in an high office in Scotland, and who well knew the feelings of his countrymen on this question, had assured him the other day that the Scottish people hated the Pope; first, because he was a Roman Catholic; secondly, and more particularly, because he was the scarlet lady; and thirdly, for a reason that had a thousand times greater weight with them than either of the two former ones—because he was a *Bishop*. (Hear, hear, and laughter.) If such was the feeling which pervaded the minds of the masses in Scotland, would it be prudent to attempt any interference by legislative authority on behalf of the Episcopalian community in that country? Be it remembered that that House had no spiritual mission, and that it was only in its legal character it could interfere. Were they prepared to infringe the Act of Union, and to enter upon a hopeless crusade to set up a new Episcopacy, contrary to the sincere, though he sincerely believed most mistaken prejudices of the great mass of the Scottish people? Such a project would be fraught with the most disastrous results. He trusted it would never be attempted. This advantage, at all events, would result from the discussion of that evening—that it would show the utter hopelessness of any measure emanating from that House for that redress of the grievances complained of in the petition.—They could take no such course. Addressing the Episcopalians of both countries, they could use no other language than that of the scriptures—"Ye are brethren, take heed that ye fall not out by the way." Their brethren in Scotland should have their deepest pity—their sincerest sympathy, their most earnest prayers; but they should take care not to interfere with their religious feelings or their religious observances. (Hear, hear.)

The Earl of Harrowby thought relief should be granted.

The Earl of Powis styled it a 'fishing petition,' intended to prejudice the case of the Bishop of Aberdeen when it came up in that House.

The Earl of Galloway thought the spiritual jurisdiction of the English Bishops might by Parliament be extended to the members of the English Church in Scotland.

Lord Brougham explained some matters. He thought something ought to be done, though how to deal with it he could not say.

The petition was ordered to lie on the table.

We think our readers will admire the acumen of the Earl of Powis, and agree that the petition is a desperate attempt to prejudice the minds of the House of Peers, especially the Law Lords, against the appeal of the Primus of Scotland. Appeals of this nature are generally decided by the Law Lords, i. e., those who are or have been in high judicial stations, and at present there are but few in the house, not more than some six or seven, or perhaps ten. Lord Brougham is one, and has pretty clearly expressed his opinion—Lord Campbell is another, imbued with a regular Scotch Presbyterian's hatred of Episcopacy—and Lord Denman, the present Chief Justice of England, has shewn his *animus* in the Hampden case. Nor is the Lord Chancellor Cottenham renowned for his love of Church principles. Thus then the aspect of the case is unfavorable for the Bishop, and we should not be surprised to see the decision of the Scotch Church affirmed on some such ground as that *learnedly* advocated by the eccentric Ex-Chancellor, that the Church of Scotland is NO CHURCH AT ALL, and cannot exercise any spiritual discipline. The gratitude and applause of American Churchmen will no doubt be rendered to the noble efforts of the Bishops of Salisbury, Exeter, and Oxford. Of the speech of the Bishop of Cashel it is impossible to speak, and preserve the respect due to the exalted office of the speaker. The length of the report forbids any farther comments at present.

CATHOLICISM AND ROMANISM.—The *Roman Catholic Herald* says, that since the commencement of the controversy about the Seminary, he observes an "unusual harshness in the tone of the correspondents of the Churchman in reference to Catholic doctrines and usages;" and says it is "a very dishonorable mode of warding off suspicion." He is mistaken in his chronology. The series of articles complained of commenced on March 3d, some weeks before any outbreak; and have no connection with the Seminary question. Moreover our correspondents 'Peter,' 'Ember,' and 'Traveller,' to whom we suppose the remark specially applies, have no intention of assailing *Catholic* usages or practices—their wish is to defend them. They have had experience in the practical working of Romanism, and profess to base their arguments on the teachings and confessions of Romanists. We doubt not that if any material errors are pointed out, they will gladly correct them.

The mention of the Goose-Creek Church, in the extract from Bp. Gadsden's Journal, in our paper of May 26, has provoked a sibilant response from the Charleston Roman Catholic Miscellany.

The gist of the article seems to be this: The royal arms—lion and unicorn—&c. were set up in this Protestant Church in 1711; *argal*, Romanists are justified, ex concesso, in setting up images to worship. Surely our amiable contemporary does not suppose that the congregation offered worship, either direct or relative, to the lion and unicorn; and if not—the parallel fails.

The arrival of the Europa at Boston has brought a week's later intelligence.

The news from France are unfavorable. Of the new Assembly at least one-third (250) are Socialists and will act together, while the rest are split up into various sets. Socialist opinions too are rapidly spreading in the army. It is plain, now, that a foreign war alone will prevent the repetition of the horrors of 1793; and a resolution protesting against the Russian manifesto respecting interference in the affairs of other nations, passed in the Assembly on motion of General Cavaignac, looks towards such an event.

The king of Prussia has issued a declaration, promising a constitution to Germany, guaranteed by the other powers.

The Russians have sustained a check in Hungary. It is reported that a division of 30,000 men had been compelled to surrender in the defiles of Jablunka.

The Queen had been fired at, but happily without effect. The foolish wretch would be tried and whipped, not hanged.

The Rate in aid bill had passed to a third reading.

The bill for the repeal of the Navigations Laws was passing through Committee. An important amendment of Lord Stanley's had been rejected.

The Bishop of Gloucester and Bristol (Dr. Monk) has come nobly forward in favor of the Church Union in that Diocese.

Bishop Bagot of Bath and Wells, formerly of Oxford, has shown much firmness and consistency in respect to the management clauses of the national schools, and also as to the Bristol Church Union.

The English Churchman regrets its inability to do full justice to the speeches of the Bishops of Exeter and Oxford, "which were delivered with all the earnestness and manly eloquence for which those Prelates are so distinguished." Twenty Bishops were present during the debate.

The Dean and some of the members of the Chapter, at Bristol have met, and resolved that they cannot record the recent judgment of the Bishop as to the chanting and intoning, without violating their statutes.—*English Churchman.*

NATURAL MISTAKE.

Mr. Close addressed the following letter to the Editor of the *Record*:

"*Sir*,—In your report of my speech delivered in Freemason's Hall last Monday, your reporter has most unfortunately made me say—'He held himself to be a staunch PRESBYTERIAN':—the word I used was—'EPISCOPALIAN.' "The whole context proves this to have been an '*erratum*.'—but reasons will occur to you why I should not leave it wholly unnoticed.

Your obedient servant,

"FRANCIS CLOSE.

"Cheltenham, April 20, 1849.

[Much of Mr. Close's conduct, especially on the occasion referred to, proves this to have been any thing but an "erratum." The truth will come out accidentally sometimes.—[ED. *English Churchman*.

NEWFOUNDLAND.

Consecration of St. Mark's Church, Smith's Parish, Bermuda.

On February 13th, the Bishop consecrated this new edifice. The old Church of St. Mark was built probably before the year 1620, but was blown down by a violent storm in 1846. A grant for a new Church was procured from the Legislature, liberal contributions were made by the parishioners, and a more commodious site was presented by F. Peniston, Esq. The new edifice presents internally a far more ecclesiastical aspect than has been usual, until within the last few years, in country Churches in the Colonies. No one can fail to be gratified by the appearance of the building on entering by the western door. The open seats, alike for all, whether rich or poor, with their simple yet appropriate heads, the triple east window, and the space round the Holy Table, bespeak the care which has been exercised, even with very limited means, to erect and furnish not a house, but a Church.—*Colonial Church Chronicle.*

CAPETOWN.

Recent letters have been received from the Bishop of Capetown. In the course of a single year he had added fourteen Clergymen and ten Catechists to the number of laborers in that portion of the Lord's vineyard. Several more have since been engaged in England, and will shortly sail for the Cape. The Bishop seems ready to give both himself and all that he has for the spiritual benefit of the Diocese over which he has been appointed an overseer. Such generous devotion in such a cause deserves, surely, all the support that can be afforded him. He had at the last dates just embarked on board a steamer, most liberally placed at his disposal by the governor, for a visitation of the Island of St. Helena.—*Ibid*

CHINA.

Dr. Smith, the Bishop-designate of Victoria, has issued a prospectus of missionary plans for the benefit of the Chinese. He proposes to avail himself of the aid of native evangelists, and to employ the press for Christian purposes. His present object is chiefly to collect 5,000*l.* in order to complete a College which is already begun at Hong Kong, and to set it in operation. Subscription for (1) the College Fund, or (2) for a Translation Fund, or (3) for the maintenance of native Christian agents, will be thankfully received by the Hon. Secretary of the Colonial Bishopric Committee, 79 Pall Mall, or by Messrs. Williams, Deacon, &c., Birchin Lane. Books for a College Library are also desired; and Dr. Smith would be glad to take out with him at least two clerical fellow-laborers in the College. He also requests the prayers of all who may aid him with their pecuniary contributions.

New Commission for the Subdivision of populous parishes, April 4th.

The Queen has been pleased to appoint the Most Rev. the Archbishop of York, the Right Hon. the Earl of Harrowby, the Right Rev. the Lord Bishop of London, the Right Rev. the Lord Bishop of Lichfield, Lord Ashley, the Right Hon. Sidney Herbert, Sir E. N. Buxton, Bart., the Rev. H. Raikes, M. A. Chancellor of the Diocese of Chester, the Ven. Archdeacon Sinclair, the Rev. Dr. Hook, the Rev. T. Dale, M. A., C. K. Murray, Esq. Barrister at Law, W. Woodroffe, Esq., the Rev. Joseph Haslegrave, M. A., and Robert B. Seeley, Esq., to be her Majesty's Commissioners to inquire into the practicability and mode of subdividing into distinct and independent parishes for all ecclesiastical purposes all the densely peopled parishes in England and Wales.

Consecration of Colonial Bishops at Canterbury.—We have reason to believe that the Consecration which had been fixed for Ascension day, has been postponed—probably till the Tuesday in Whitsun-week, May 29th.—*Ibid.*

We return our thanks to Mess. Stanford & Swords for an elegant copy of the Book of Common Prayer, in 24mo, which is the most perfect article in a small form that we have seen. The print of the Daily Service, Communion Office, and Psalter, is exceedingly agreeable to the eye; and that of the Collects, Epistles and Gospels, Occasional Offices, and Psalms and Hymns, though necessarily finer, is perfectly clear and legible. The binding is by Cooke & Somerville—fine Turkey Morocco, with flexible cover, and raised bands, and finished with great lightness and richness. We doubt not this style will be as desirable in point of wear as it is agreeable for the use of the book as a pocket companion. When opened it lies back without any stiffness. It is ornamented on both covers with the Cross and I. H. S. in gilt, which complete its fitness for the use and profit of the Catholic Christian.

To Correspondents.

"Catholicus," "Christian," "Z.," "R. T. S. L." are received.

We thank "G. H." for an excellent selection, which is in type, and shall appear in our next.

"A Subscriber" will find a reply to his question in one of the Saturday Meditations of Bishop Hobart's "Companion to the Altar."

New Publications.

The Earth and Man; or Lectures on Comparative Physical Geography. By Arnold Guyot. Translated by Prof. C. C. Felton. Boston: Gould, Kendall & Lincoln. 12mo. pp. 310.

Prof. Guyot, of Neufchatel, Switzerland, delivered a course of Lectures in French, on Physical Geography, in the Lowell Institute, Boston, in January and February of the present year. These were not originally intended for the press, but their publication having been requested, they were written out with great rapidity, translated, and published without any material alterations. The work displays great research and profound learning on the subject of which it treats, and the want of strict system, rendered inevitable in such a course of lectures, is more than compensated to the general reader or elementary learner by the freshness and life with which the knowledge is imparted. After a definition of the term Physical Geography, we have the analogy presented between the contours and profiles of the several continents: the great law of their relief or elevation; comparison of the land and the oceans; application of the law of development to the mass of the earth: the climates; the winds; the rains; marine currents; contrast of the old world and the new in the vegetable and animal world: the physical development and history of the human race; contrast of the three northern and the three southern continents in productions and population; the past and future influence of Christianity on the destinies of the world. The maps and plans, though on a small scale, are useful for illustration; and we deem the volume excellently adapted to the exciting of interest in this important branch of science. The learned author promises a larger work in a more scientific form, though written in the same spirit. It is due to the publishers to say that the work is very handsomely got up, and quite a pleasure to read through the size of the type.

Man Primeval, or the Constitution and Primitive Condition of the Human Being. By John Harris, D. D. The same publishers. Boston. pp. 480. 12mo.

Dr. Harris has written a previous work, entitled the "Preadamite Earth,"—which is the first of a series of volumes intended "to unfold the laws of the Divine Manifestation" in the creation of the earth, and the formation of man; and which showed that in the previous steps of creation the power, wisdom and goodness of God were manifested. In the present volume he proceeds to show that in accordance with the law already laid down *Holiness* as expressed in a system of *moral government* was to be the characteristic of the new economy. He then proceeds to demonstrate how this principle is carried out in the moral and intellectual constitution of man, and discusses reason: free will, conscience: language: the primitive condition of man, and other like subjects, with much profoundness of thought, intellectual ability and closeness of argument. We have not had time to read the book thoroughly, but we must say we think the attempt to unfold the laws of the Divine Manifestation with man's very limited powers of knowledge and observation is an eminently dangerous one. The propensity to theorize is irresistable, and then natural facts and revealed truth are perverted and distorted to suit them to the theory. One or two instances of this we think are obvious after reading a few pages. The author argues that the "*earth*" spoken of in the 2nd verse of the first chapter of Genesis, was only a *portion* of the whole—or *Eden*.—lying between 25° and 40° north latitude and 30° and 80° east longitude—(p. 16-20.) Again, in his interpretation of the 17th verse 2nd chapter of Genesis, he denies that *corporeal* death was included in the threat. (p. 178.) This must convince our readers that the book is to be read with great caution.

Republican Christianity, or True Liberty, as exhibited in the Life, Precepts and Early Disciples of the Great Redeemer. By E. L. Magoon. The same publishers. Boston. pp. 422. 12mo.

The author first observes that Christ is both God and man; and that in teaching his Divinity we should also remember his humanity. In applying this, however, we think he has made the latter far too prominent. He speaks of Him too much as a man, far exalted indeed above others; but still with the Divinity very much excluded from view. He is born in a manger to show that "all exalting power springs from the dense masses of mankind"—He extols "the fearless independence of His thought:" "His best energies were developed by the worst trials:" "He experienced much of personal self reliance:" "He was greater, more *popular* as a teacher than those who preceded him, because he was more *manly, imbued with more natural dignity and grace*." Such expressions as these are wanting in reverence; and with much of truth our author too often represents our Blessed Lord as a modern revolutionizing declaimer against tyranny and priestcraft, instead of the Divine Messiah, the Prophet, Priest and king of the human race. Again, in his ardor for the assertion of free will, he does not apparently recognize the indispensable agency of the Holy Spirit. In the second part of his work, with a trenchant pen, he demolishes kings, popes, bishops, priests and aristocrats—or thinks he has done so. The third part is devoted to show the republican influence of Christian doctrine, in which humility and resignation are certainly not inculcated or illustrated as Christian virtues.

Sacred Rhetoric. By Prof. H. J. Ripley. Boston: the same publishers. p. 259.

This work on the Composition and Delivery of Sermons contains much useful matter in a brief and comprehensive form, and may be safely recommended as a judicious compendium to the candidate for the ministry. An excellent essay on extemporaneous preaching, from the pen of Dr. Henry Ware is added, which amply merits a careful study. Doubtless the preacher should accustom himself both to the diligent use of the pen, and to the attainment of facility in conveying his ideas in a correct and attractive form, without having before him a written discourse.

The Countries of Europe Described. By the Author of the Peep of Day, &c. D. Appleton & Co.

The lively and gossiping style of this author, of which we disapproved, when treating sacred subjects, answers very well in giving lessons of Geography, and the little work before us is well suited to this purpose. At the same time her ultra Protestantism is not to be commended. To read her account of England one could hardly tell that there is such a spiritual body in existence there as the *Church;* though she does mention St. Paul's Church and Westminster Abbey—but not a word of the sacred purposes for which they are used. On Scotland and Switzerland she is more diffuse. In Germany she says the Protestants do not keep Sundays rightly, because they have learnt it from the Roman Catholics. There is a good deal of the same perverse insinuation as to the Russian and Greek Churches, though of course with some truth.

Consolatio: or Comfort for the Afflicted, with a Preface and Notes. By the Rev. P. H. Greenleaf. Boston: Jas. Monroe & Co. p. 248.

It is stated that this little work is a republication of an English one, which has passed through several editions. It is taken from the best sources, as Ken, Taylor, Wilberforce, Manning, Williams and a' Kempis. A Consolatory Essay on the 'Communion of Saints' is added by the American Editor. We think the volume is well calculated to soothe the troubled mind, and direct it aright to the only true sources of consolation, and are happy to recommend it.

The Double Witness of the Church. By the Rev. W. I. Kip, D. D. 4th edition. New-York: Stanford & Swords. p. 271.

It is pleasing to find that this sound, Church-toned work is in continually increasing demand. The present edition appears in a very neat dress, and we trust will be speedily disposed of.

Facts in a Clergyman's Life. By Rev. Charles B. Taylor, M. A. The same publishers, p. 307.

With many interesting and touching narrations, this volume contains many striking defects. The author unduly extols preaching as apparently the chief, if not the only, means of grace; inculcates the doctrine of justification by faith as taught by Hopkins and Witsuls, and miraculously revealed to himself; denies the doctrine of baptismal regeneration; and censures all who are not of the Psuedo-Evangelical party as unsound in the faith and traitors to the Church. He gives several accounts of death-bed scenes, but does not seem to have complied with the comforting provision of the Church in administering the Holy Communion. The work contains some details which should be kept from the eyes of youth, and is not to be compared to the "Records of a Good Man's Life," for delicacy and sentiment.

The Rail Road and Steamboat Companion. By W. Williams. D. Appleton & Co. New-York. p. 313.

This work is indispensable for him who would travel through the United States, Canada, Nova Scotia, or New Brunswick with the comfort derived from the adequate knowledge of wither he is going, and how he is to set about it. All the routes are clearly set forth, the towns described, the objects of note stated, and 30 maps, distinct and full, illustrate the letter press. For the traveller or no-traveller it is a valuable work on topography.

Mother Goose in Hieroglyphics, by the same firm, is an amusing little toy book, well calculated to keep noisy children quiet, for an hour two at any rate, if not too impatient. As a riddle book it may even engage children of a larger growth.

Collections of the N. Y. Historical Society. Vol. II. Part I. Bartlett & Welford, 1848. Part 2. W. Van Norden, New-York, 1849. 8vo. p. 493.

This volume embraces many papers of great interest. We would specially mention *The Sketch of the Constitutional History of the State*, by B. F. Butler, which alone would be worth the price of the book; Judge Benson's amusing *Memoir on Names; The Representation of New Netherlands*, showing how Van Der Donck and Petrus Stuyvesant warred against each other: published in 1650; Mr. King's *Discourse before the Chamber of Commerce*; and the *Memoir of Theopilus Eaton*, by Jacob Bailey Moore. The publication contains invaluable materials for the future historian, and should be adequately patronised by the public.

We return our thanks also for the Proceedings of the Society, for April, 1849, which contains an interesting paper by R. Cary Long, *On the Ancient Architecture of America*.

The Republication of the British and Foreign Medico-Chirurgical Review, by R. & G. S. Wood, for April, 1849, has the usual amount of valuable matter, for the medical profession. Richardson's (C.) M. D., treatise on the Cholera, its Cause, Precaution, and Cure, has been sent us by Messrs. Appletons, and is an ably written and well printed pamphlet of 32 pages. He attributes the origin of Cholera to a minute diminution of the vitality (oxygen) of the atmosphere; and considers the use f calomel as the only available remedy, with the external application of red pepper and mustard plasters. This also we leave to the appropriate authorities to decide.

We have also received the "General Report of the American and Foreign Anti Slavery Society;" the "Report of the Commissioner of the Connecticut School Fund," Seth P. Beers, Esq.; The Spirit of Missions for June; and The Sailor's Magazine; for all which we return our acknowledgments.

Messrs. Lea & Blanchard of Philadelphia, have sent through Mr. John Wiley, Lt. Lynch's Narrative of the N. S. Expedition to the River Jordan and the Dead Sea. A superb octavo of 508 pp. on fine thick paper, and very large readable type, with handsome illustrations and maps. This book shall be noticed fully when we have examined it sufficiently. Mr. G. P. Putnam has also sent us De Bonneville's Adventures—the 10th volume of W. Irving's works; which also shall be duly noticed soon.

The Church Chant Book, by the Rev. William Staunton, and published by Stanford & Swords, has just come to hand. It presents a very attractive appearance, and from the well known skill of the accomplished author, must be an acquisition to Churchmen in the cultivation of this science. We shall notice it more fully when we have had an opportunity to examine it.

St. Paul's Steeple Fund.

Mr. Editor.—In the year 1826, the Rev. Joseph Pilmore, D. D., the much esteemed and respected Pastor of Saint Paul's Church, bequeathed to the Rector, Churchwardens and Vestrymen, a certain sum of money, to be applied for the erection of a steeple to said church, when the fund shall have accumulated to a sufficient amount. In 1829 the Vestry published a statement setting forth the affairs of the Parish, from which, it would appear that the bequest had been placed out at interest, and was then valued at $1428. Twenty years have elapsed, and of course, it has greatly increased; indeed, we should not be much surprised if the steeple fund now amounted to over $4000, a sum amply sufficient to build a substantial steeple, and one, too, that would be an ornament to the section of the city in which the Church is located.

Philadelphia can boast of but few steeples—the Churches of Christ, Saint Peter's, Arch street Presbyterian, Nativity, and the State House, are the only buildings thus adorned. Boston and New-York are by no means deficient in this respect, and there is no reason why our supply should be so meagre. I am gratified to be informed, that the new church of Saint Mark, now in course of erection on Locust street, is to have a steeple, which for height and beauty of design, will not be surpassed by any other in the city. I trust, therefore, that the vestry of Saint Paul's will lose no time in carrying out the wishes of good old father Pilmore.

Philadelphia, April 20, 1849.

Mr. Editor.—You will greatly oblige many of your readers who reside here, by inserting the following interesting communication which appeared in the columns of the "Daily Sun" of 21st inst. It will be borne in mind that Philadelphia, (unlike New-York,) possesses but few steeples, and consequently that every improvement of this kind is much to be commended. There is but one dissenting place of worship in this city, that is furnished with a steeple—Christ Church, Saint Peter's, and the Nativity, are the only churches thus ornamented. Saint Mark's Church (nearly completed) will be beautified with a steeple and tower of elegant design and finish. Z. Z.

Philadelphia, April 23, 1849.

The foregoing communication was mislaid at the time of its reception, owing to a change of residence, or it should have been inserted before. —[Ed.

For the Churchman.

Mr. Editor,—I send you an extract from a communication from Ireland, by one of the intelligent and able European correspondents of The New York Courier and Inquirer. I have rarely met with a passage which has appeared to me more illustrative of human nature. If it occupies your readers' minds in as *deep thinking* as it has occupied mine, it may not be without its wholesome moral. C. F.

"I may here mention another anecdote,—partly, as illustrating the wisdom of an "impoverished landlord," in reducing his expenditure to his circumstances; and partly as illustrating that restlessness in his servants that was, erewhile, but too characteristic both of servants and masters. He had his servants; and finding it necessary to retrench,—lay down his coach, occupy his horses in farm labor, and dispense with wines and other luxuries,—he called them all together, explained his altered circumstances, declared his wish to keep them all, occupying them usefully, and reducing their wages. They unanimously rejected the proposal. He might descend: they would'nt. He then dismissed three whom he could best do without,—coachman, butler, and lady's maid, and kept the other three, upon their full wages. But, they refused the additional work which this entailed; and he was obliged to part with them, and supply their places with three strangers. The Butler, after being out of employment, a long while, got a few weeks writing as clerk in a public office; and since is glad of the broken meat from the table he once attended. The Coachman got into bad company; and had to fly—and is now somewhere in New York. The Cook is glad to act as general servant in a large family in Cork,—with twice the labor, and half the wages she spurned in her old master's. The lady's maid is a prostitute in Cork; the laundry maid is gone, with a number of female servants, to the Cape of Good Hope, and another died in the work house."

For the Churchman.

Knowledge of Church Music.

"It were devoutly to be wished that their musical education were so general as to enable the clergy of whatever rank to join the choir in the celebration of their Creator in all its appointed forms."—*Brown's Dissertation on Music and Poetry.*

Devoutly indeed were it to be wished! *now,* even much more than when the wish was—probably then not *first—expressed,* nearly a century ago. The time however ought to come when we are not to live on the wishes merely, and the acceleration of the coming of this time, as far as in us lies, is an urgent duty. Attention in this country is gradually being more generally turned towards the improving and *disabusing* of Church Music, and as one of the chief means for effecting this, towards the musical education of the clergy. And this not only "to enable the clergy" "to join the choir in the celebration of their Creator in all its appointed forms," though this alone were sufficient reason for *active* steps being taken towards securing so desirable a result, and towards removing the stigma that must ever attach to its neglect; but more especially because here the clergyman is in all musical as in other matters the chief authority in his parish. Every other part of the education of the future clergyman is more or less attended to, and generally very thoroughly; but Music—Church Music, itself the study for a life—is scarce so much as thought of, until he suddenly finds himself in a situation where it is his duty to exercise the chief control over, and to give the tone to, the due celebration of the praises of God, in the most solemn services in which it is the high privilege of mortals to engage.

Whence is he to be supposed to derive the ability for this? It may be, and perhaps so happens in one case out of twenty, that the candidate for orders by *some* means or other picks up *some* ideas of propriety in Church Music. These may be good: they may be bad. But in the great majority of cases, even this "forlorn hope" has failed, and still must fail until some steps be taken to effect a change in the proper quarter. Whence then is he to be supposed to derive the competency for taking the lead in Church Music? He has it not before his ordination; and scarcely I imagine will it be maintained that he is at his ordination at once endowed with such competency. In truth then he has *none*, and so far, is not justly qualified for the proper fulfilment of the duties which the Church—not general custom and usage—but the *Church* has assigned to him.

"How long shall these things be?" It is easy indeed to ask, but unless some answer either in words or in *actions* is at length elicited, the question is useless. Still the more frequently the subject is brought forward, whether it be in the preface of that "tiny" "wee" pamphlet, The Snatcham Choir, or in some remarks on the same in No. 5 of "Thoughts on Church Music," in the Calendar of June 2d, or in whatever other way, the more likely will it be for some answer to be forthcoming. In the former of these, (the Preface,) which will well repay a perusal, and which may with great profit be pondered as well by those whom these matters concern, as by those who merely feel an interest in them, the subject is treated generally, but the existing state of Church Music, and the necessity of some action on the subject is shown in a clear strong light. In the latter, (the remarks in the Calendar,) the particular application of the suggestions contained in the former, especially the appointment of a *suitable person* to a professorship of Church Music in our General Theological Seminary, is strongly urged. The name of one, an eminent Organist, of whom our city may be proud, is there brought forward as *the person* for such an appointment; and although perhaps this were premature, yet in the event of any such professorship being created, certain it is that we might look far, but look in vain, to find one to be preferred to him.

In "truth and soberness," Mr. Editor, this is a subject which deserves—nay, which imperatively demands attention. There cannot moreover but be some authority to act in such a matter; and a memorable day will it be when it does so; and act it *must* or the signs of the times are indeed deceptive.

If Music in the services of the Church be for the glory of God, let something be done. If it be not, let the miserable pretence be done away, and be no longer permitted, as, alas, it sometimes is! even to desecrate the most solemn services of the Sanctuary of the Most Highest.

N. H. N.

Domestic Intelligence.

Rhode Island.—*Episcopal Acts.*—On the fourth Sunday after Easter, May 13th, at 10 1-2 o'clock, A. M., the Bishop preached in St. Mary's Chapel, Portsmouth. At 3 o'clock, P. M., he confirmed nine persons in Trinity Church, Newport. Evening Prayer and the Preface were said by Rev. D. R. Brewer, rector. Sermon and address by the Bishop. The following day, two sick persons were confirmed, making eleven belonging to this parish.

Monday, May 14th, morning prayer having been said by the Rev. Benjamin Watson, and an appropriate sermon preached by the Rev. Hobart Williams, George Anthony was admitted to the Order of Deacons, under Canon V., 1847, in St. Matthew's Church, Jamestown. The candidate was presented by Rev. D. R. Brewer.

May 15th, the Bishop preached in the Chapel of the Holy Cross, Middletown.

May 16th, the Bishop confirmed one person in St. Paul's Church, Portsmouth. The Rev. T. L. Randolph, rector, read the service and Preface; a sermon and address were delivered by the Bishop. In the evening, the Bishop again preached in the same church.

Sunday after Ascension, May 20th, at 10 1-2 o'clock, A. M., three persons were confirmed in St. Mark's Church, Warren, and at 3 o'clock, P. M., three were confirmed in St. Michael's Church, Bristol. At 7 1-2, P. M., the Bishop preached again in the last named church.

May 24th, the Bishop preached at the Missionary station in Simmonsville.

Whitsunday, May 27th, seven persons, were confirmed in St. Andrew's Church, Providence.

Trinity Sunday, June 3d, seven persons received confirmation in St. Peter's Church, Rockville, at 3 o'clock, P. M., and in the evening of the same day, at 7½ o'clock, the same holy rite was administered to twelve persons in St. John's Church, Providence.

On each of the above named occasion of confirmation, morning or evening prayer and the Preface were read by the rectors of the respective parishes, and a sermon and address were delivered by the Bishop.

Letters of Dismission have been granted to the Rev. Emery M. Porter, and the Rev. James Mulchahey, to the Diocese of Massachusetts.—*Christian Witness.*

Connecticut.—*Consecration.*—On Thursday, May 31st, the Rt. Rev. the Bishop of the Diocese consecrated to the worship and service of the adorable Trinity, Calvary Church, Stonington.

There were present of the clergy, besides the Bishop, Rev. Messrs. Morgan, Camp, Roberts, R. A. Hallam, and the Rector, Rev. J. M. Willey, of Connecticut; Vail, Eames, Hathaway, Crane and Bennett, of Rhode Island; and I. W. Hallam, of Massachusetts.

Morning Prayer was read by Rev. T. H. Vail, of Westerly, R. I., and Rev. W. F. Morgan, of Norwich. The sermon was preached by Rev. R. A. Hallam, of New London, from Heb. 9: 24, "The Holy Places made with hands, which are the figures of the true;" the Bishop, aided by the Rector, performed the communion service, assisted in the distribution of the holy elements by Rev. Messrs. Crane and Hathaway.—*Calendar.*

Western New York.—The Annual Commencement of Geneva College will be held on Tuesday, the 14th day of August next, the day before the meeting of the Diocesan Convention, instead of the first Wednesday of August as heretofore.—*Gospel Messenger.*

New Jersey.—*Ordination.*—On Trinity Sunday the Bishop of this Diocese admitted the Rev. Andrew Mackie, Deacon, Missionary at St. Thomas's Church, Glassborough, and St. Stephen's, Mullica Hill, to the Priesthood. Rev. Dr. Boyd read morning prayers. Rev. Mr. Bradin presented the candidate. The Bishop preached and administered the Holy Communion. Rev. Mr. Frost read the Epistle. —*Banner of the Cross.*

Pennsylvania.—At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on Tuesday, the 5th inst:

The Committee proceeded to organize, by the election of the Rev. Dr. Morton as President, and the Rev. Mr. Howe as Secretary.

At the same meeting, Testimonials were signed on behalf of Mr. Francis Warner, and Mr. Samuel Cox, Jr., candidates applying to be recommended for admission to the Holy Order of Deacons.

The stated meetings of the Committee will be holden on the first Tuesday in each month.

M. A. DeWolfe Howe, Secretary.

Philadelphia, June 6th, 1849.

[*Episcopal Recorder.*

Maryland.—*Convention.—Second Day.*—Met at 9, A. M.

The Triennial Charge of the Bishop, which appeared to be directed mainly to the refutation of certain latitudinarian sentiments entertained in the Church, was read by Rev. J. B. Kerfoot. The paper, which was a learned and masterly production, was listened to throughout with profound attention; and on its conclusion a resolution was adopted providing for its publication. It occupied about one hour and a quarter in its reading.

On the election for Standing Committee, the tellers on the part of the clergy reported that the whole number of clerical votes cast was 61—necessary to a choice 31. Of the votes cast, Dr. Wyatt received 59; Dr. Atkinson 48; Rev. Mr. Pinkney 48; Rev. Mr. McKenney 41; Rev. Dr. Johns 11; Dr. Butler 8; Rev. Mr. Gassaway 16; Rev. R. W. Goldsborough 56; Rev. John Owens, 53; Rev. John Crosdale 54.

The tellers on the part of the laity reported that the whole number of lay votes cast, was 54—necessary to a choice 28. Of these votes Dr. Wyatt received 51; Dr Atkinson 46; Rev. Mr. Pinkney 37; Rev. Mr. McKenney 33; Rev. Dr. Johns 13; Dr. Butler 10; Rev. Mr. Gassaway 12; Rev. R. W. Goldsborough 43; Rev. John Owens 45; Rev. John Crosdale 45.

The report of the tellers having been read, the President declared the following gentlemen to be duly elected as the Standing Committee of the Diocese:

For the Western Shore, the Rev. Dr. Wyatt, Rev. Mr. Atkinson, Rev. Mr. Pinkney, Rev. Mr. McKenney.

For the Eastern Shore, the Rev. R. W. Goldsborough, Rev. John Owens, and Rev. John Crosdale.

The Convention then adjourned to meet at 4 o'clock.

Afternoon Session.—The Convention met at four o'clock, and, after the calling of the roll, proceeded to business.

The Rev. Dr. Atkinson, from the committee on the admission of new Parishes and congregations, reported in favor of allowing the establishment of St. Matthew's Parish, Worcester county; in favor of admitting into connection with the Diocese St. Mark's congregation, Washington county; in favor of allowing leave to change the name of Grace Church, Ellicott's Mills, to St. Peter's Church. The committee also reported adverse to the admission of St. Paul's Church, Sharpsburg, Washington county, and St. Andrew's Church, Clearspring, in the same county, on the ground that the requisite notice required by the canon had not been given by said churches. The report was adopted.

The Rev. Mr. McKenney, from the committee to whom was referred that part of the Bishop's address relating to the establishment of a Diocesan newspaper, reported that in the opinion of the committee, it was inexpedient at this time to attempt the revival of the Diocesan paper. Adopted.

The Rev. Mr. Nelson moved to take up the resolution which had been referred from the last to the present Convention, requesting the Bishop to admit persons to the Holy Order of Deacons under the limitations and restrictions of the 5th canon of the General Convention of 1847.

The resolution having been taken up, a motion was made to refer the whole matter over to the next Convention, which motion, after considerable discussion, prevailed.

On motion of the Rev. Mr. Leakin, the Convention resolved to hold its next session in St. Paul's Church, Baltimore.

Dr. Atkinson, from the committee on the state of the Church, reported that so far as they had examined the reports of the clergy, they had found the state of the Church to be prosperous.

On motion of W. P. Malsby, Esq., the thanks of the Convention were tendered to the President, the Rev. Dr. Wyatt, for the faithful and impartial manner in which he had discharged the duties appertaining to the office.

Then, after prayer by the President, and the chanting of the *Gloria in Excelsis*, the Convention, on motion of the Hon. Wm. J. Blackstone, adjourned *sine die.*—*Clipper.*

Alabama.—We find the following in the *Banner of the Cross:*

Baptisms reported 331: last year 139.
Confirmations 108: last year 33.
Communicants added 299: last year 69.
Present number 723: last year 657.
Number of clergy present 19: last year 11.
Lay Delegates present 34: last year 25.

Ordination and Confirmation.—In Montgomery, Ala., on the 30th ult., Bishop Cobbs admitted *Thomas A. Morris* to the order of Deacons, according to the provisions of Canon V., 1847. On the evening of the same day a confirmation was held, and 12 persons received the Apostolic rite. On Monday evening 2 more, and on Tuesday 2 at Mr. Meigs, were confirmed, making 16 within the limits of the parish.—*Ibid.*

Mississippi.—We add the following items of intelligence respecting the Convention. The following presbyters were present:

Rev. F. W. Boyd, Rector of St. James's Church, Port Gibson.
Rev. N. W. Camp, Rector of Trinity Church, Yazoo City.
Rev. E. H. Downing, Rector of St. Philip's Church, Kirkwood.
Rev. Edwd. Fontaine, Rector of Grace Church, Canton.
Rev. W. P. C. Johnston, Rector of St. Andrew's Church, Jackson.
Rev. David Kerr, Rector of Christ Church, Church Hill.
Rev. B. M. Miller, Rector of St. Paul's Church, Columbus.
Rev. Stephen Patterson, Rector of Christ Church, Vicksburg.
Rev. G. W. Sill, Rector of Christ Church, Holly Springs.
Rev. W. Presbury, Rector of Epiphany Church, Claiborne.
Rev. Alex. McLeod, Rector of St. John's Church, Lake Washington.
Rev. W. J. Lind, officiating in Trinity Church, Natchez.
Rev. D. C. Page, from the Diocese of Tennessee.
Rev. John F. Fish, from the Diocese of New York.

Most of the Parishes were represented by Lay Delegates.

Dr. Green was first chosen by the clergy by a unanimous vote: it was then on a ballot of the laity unanimously ratified. The Convention then requested the Presiding Bishop of the House of Bishops to order the consecration to be had in the Diocese of Mississippi. Rev. F. W. Boyd was appointed to inform Rev. Dr. Green of his election.

The following are the Clerical Delegates to the General Convention.

Revs. S. Patterson, F. W. Boyd, W. Presbury, and ——.

During the Convention Bishop Otey preached the funeral sermon of Rev. Wm. M. Giles, late Rector of Trinity Church, Natchez.

Kentucky.—*Ordination and Confirmation.*—On Whitsunday, the Rt. Rev. the Bishop of the Diocese, at his annual visitation to St. Peter's Church, Paris, admitted to the *Priesthood* the Rev. H. H. Reid, minister of the same. The sermon was preached by the Bishop.

In the afternoon, confirmation was administered to 5 persons.—*Banner.*

Married.

In Trinity Church, Geneva, N. Y., on the 5th inst., by the Rev. Mr. Bissell, Henry G. Hughes, of Brooklyn, to Susan M., daughter of the late Capt. Samuel Angus, U. S. N.

OBITUARY.

Died, in this city, on Tuesday evening, the 29th of May last, Mrs. Sarah Pryse, wife of Richard Pryse, and mother of John T. Pryse, (a student of the General Theological Seminary,) in the 75th year of her age.

The deceased displayed in her character in an unusual degree the excellence of those virtues and graces which indicate the sincere and consistent Christian—she was eminently distinguished for her scrupulous regard to truth, her admired frankness of disposition, and the remarkable sincerity of her friendship; as a wife she was faithful and devoted, as a mother tender and affectionate, and as a neighbor kind and affable; she discharged all her duties in the varied relations of life, both domestic and social, with marked fidelity and conscientiousness,—the exemplary consistency, and unaffected piety, which ever adorned her Christian deportment, deservedly won for her the especial love and esteem of all who knew her, and the memory of her virtues is reverently enshrined in the hearts of her bereaved relatives and friends who so deeply and mournfully lament her loss.

Born of Christian parents, she was by them from her earliest years trained in the doctrines and principles of the true faith—in her infancy she was in the holy ordinance of baptism received into the Church of Christ, and at a very early age the solemn vows which had been made in her behalf, were renewed by herself in the sacred rite of confirmation. She was always remarkable for her devout and constant attendance at the House of God, and when by reason of the infirmities of old age she was unable to enjoy the stated services of the Sanctuary, she devoted much of her time to daily reading, meditation and prayer.

Her health had been declining for a long time past; but her final exit was sudden and unexpected to all her friends. Her last days were eminently marked with meek submission and calm resignation to the Divine Will, and her mind was happily sustained during the gradual decay of life by the consolations of that holy religion which imparted to her such unfaltering assurance in the solemn and trying moments of death.

Her last hours were those of the believer, patiently awaiting her departure, and in the exercise of unwavering faith, resting with firm reliance on the infinite merits of Him "in whom we have redemption through His blood." A short time before her death she requested her family to join with her in prayer at the throne of grace, and to read to her certain portions of the Holy Scriptures, as she was wont to do during the last months of her life. She enjoyed the full possession of all her faculties till the last moment, and while her dying couch was wetted with the tears of those whom she so tenderly loved on earth, bidding them not to weep for her, she strove to alleviate their distress with the consoling hope of again being united to their company in heaven, there forever to join together in the never-ending praises of her blessed Redeemer. Leaving her parting counsels to those nearest her with rare serenity and sweet composure, she gently sank away "calmly as to a night's repose," and "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope," her immortal spirit, conducted by angel guides, made its quick exit to a brighter and a better world.

Her remains were deposited on Thursday, the 31st of May, in a vault at Trinity Church Cemetery, on which occasion the solemn burial services of the Church, whose faith and doctrine she so eminently adorned through a long and exemplary life, were most impressively read, partly at her late residence, by the Rev. Samuel H. Turner, D.D., and partly at the tomb, by the Rev. Benjamin I Haight, D.D.—*Communicated.*

Notices.

ANNUAL MEETING OF THE BOARD OF MISSIONS.

The Annual Meeting of the Board of Missions will be held in St. Bartholomew's Church, in this city. The opening services will take place on Wednesday, the 20th inst., at 10 1-2, A. M., when the annual sermon will be preached by the Bishop of New Hampshire. On Thursday evening a Missionary Meeting will be held in the same church, at 7 1-2, P. M. Several addresses will be delivered. The offertory collection at the opening services, and the collection at the Missionary Meeting will be equally divided between the two departments.

New York, June 16, 1849.

☞ The Chapel of the Church of St. John Baptist, Lexington Avenue and 35th street, Rev. Cornelius R. Duffie, Rector, is open for Divine Service every Sunday at 10 1-2, A. M., and 5, P. M.

New York, June 16, 1849.

☞ By Divine permission, Grace Church, Brooklyn Heights, will be consecrated on Tuesday, 26th June inst.

Brethren of the clergy and laity will please receive this notice as an invitation to assemble at the Rector's house, 153 Henry street, Brooklyn, at 9 1-2 o'clock, A. M., and proceed thence to the Church.

June 16, 1849.

☞ The Stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will meet in the Sunday School Room of St. John's Chapel, in the city of New York, on Wednesday, the twenty-seventh day of June next, at six o'clock, P. M.

Edward Y. Higbee, Secretary.

New York, June 9, 1849.

ASSOCIATE ALUMNI.

The Annual Meeting of this Association will be held in Calvary Church in this city on Tuesday, the 26th of June inst., when the Annual Sermon will be delivered. Divine service will commence at 6 o'clock, P. M.

The meeting for business will be held on the conclusion of the services. The Annual Essay will be read on Wednesday, at the Seminary Hall, at 2 P. M. By order, &c.,

June 2, 1849. W. Walton, Rec. Sec'y.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 29th ult, viz:

From Sunday school, Ch of the Ascension, Baltimore, Md, for the ed. of Rosa and Richard Killin, Africa, 20; St Michael's ch, Litchfield, Conn, 7; Trinity ch, Missionary Association, Martinsburg, Va, for Africa and China, 20; Sunday school, St Thomas's ch, N Y, for ed. of Wm Henry, Africa, 20; Christ ch, Gardiner, Me, 26; through Edmund Wilcox, Esq, Philadelphia, St James's ch, Lancaster, Pa, for Constantinople, 30; St John's ch, New London, Chester co, for Africa, 2 33; Grace ch, Honesdale, Pa, 5; a little girl, 9 years old, Miss E R S, gathering of her missionary box, for Africa, 2; St Peter's ch, Philadelphia, for Constantinople, 100; St John's, Carlisle, for Constantinople, 10; Female Missionary Association of St Andrew's ch, Mount Holly, N J, for Africa, 4—153 33; through Henry Trescott, Esq, Charleston, S C, from united Parishes of St Stephen and Upper St John, 42; monthly missionary lecture, Charleston, May, 3 54; estate of J G Godfrey, for 2 annual subscriptions, for education, China, 25; Miss G S Godfrey, for ed. China, 2; St Paul's ch, Charleston, 29 93; St Philip's, do, for Constantinople, 27; do, for Africa, 27; Ch on Edisto Island, Africa, 10; a gentleman of Statesburgh, 10—176 47; St George's ch, Milford, Conn, for Constantinople, 3. Total, $425 80.

J. Smyth Rogers, Treas.

New York, June 5, 1849. No. 2 Park Place.

DOMESTIC MISSIONS.

Since his acknowledgment of the 29th ult., the Treasurer has received the following contributions:

From St Michael's, Litchfield, Ct, half, 7; tithes of a clerk, for Cal, 10; Christ ch, Pomfret, Ct, 5; Christ ch, Gardiner, Me, 33; St John's, Portsmouth, N H, (Jews,) 12; through E Wilcox, R A in Pa, St James's, Lancaster, for Bp Kemper's mission, 28 62; St John's, Bellefonte, 11; for Chickasaw mission, from S S, 1 50; Mary P Mills, Jersey Town, Far West, 5; St John's, Carlisle, 25; No. 2, anonymous, 50; Female Missionary Society, St Andrew's, Mt Holly, 21—142 12; Ch of the Ascension, from M C, per Dr Rogers, 2 50; Young Ladies' Bible Class, St Luke's, Phil, 6; through J K Sass, R A in S C, St Stephen's and Upper St John's, Chickasaws, 46; Jews, 23; monthly missionary lecture, 3 54; Indians, 25 cts; St Paul's, Charleston, 44 82; Indians, 1; St Philip's, for Bp Freeman's Mission, 35; Bishop Kemper's, 30; Christ ch, Edisto Island, (Chickasaws) 3 50—187 11; from Mrs E B S, per Rev C A Mason, Edenton, N C, 5; Christ ch, Poughkeepsie, additional, Cal, Bishopric fund, 2. Total, $411 73.

Thomas N. Stanford, Treas.,

New York, June 5, 1849. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 29th ult.

Whitsunday collections—From Grace ch, Rev Thomas House Taylor, D D, 175; Trinity ch, Rev E Y Higbee, D D, 53 31; St John's, Brooklyn, Rev S R Johnson, DD, 17 84; Emmanuel ch, Little Falls, Rev E Livermore, 6; St Mark's ch, Malone, Rev Wm Long, 4; St Peter's ch, Peekskill, Rev C S Gordon, 5 50; Trinity ch, West Troy, Rev Joshua Weaver, 6; Trinity ch, Potsdam, Rev J G Hubbard, 6; Grace ch, Sheldon, Vt, 6; Christ ch, Enosburgh, do, 6, Rev John A Fitch—12; St Paul's ch, Red Hook, Rev Henry DeKoven, 11 25; St Mark's ch, Orange, N J, Rev J A Williams, 17; Ch of the Advent, Rev A B Hart, 5 63; St Paul's ch, Sing Sing, Rev W F Halsey, 23 30; St Andrew's ch, Harlem, Rev R M Abercrombie, 2 12; Ch of Intercession, do, do, 2; St Mark's, Williamsburgh, Rev S M Haskins, 8 81; "*a thank offering for the Prayer Book*," from a parishioner of Trinity ch, New Haven, by Rev H Crosswell, D D, Rector, 5. Christ ch, Cooperstown, Rev S H Batten, 4 50; St John's ch, Huntington, L I, Rev F W Shelton, 10; a member of Zion ch, to be added to Whitsunday collection, 1; Ch of the Holy Apostles, Rev R S Howland, 12 55; Christ ch, Sag Harbor, Rev Richard Whittingham, jr, 2; Ch of the Crucifixion, Rev Dr Schroeder, 10; the Whitsunday offering of Miss Cornelia E Boardman, to constitute herself a life member, 25; St Thomas's ch, New Windsor, Rev E Embury, 6 40. Total am't, $434 21.

Donations and subscriptions thankfully received by

Thomas C. Butler, Treas'r and Agt.,

New York, June 5, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 22d ult.

From St John's ch, Salisbury, Ct, Rev H G Nichols, 2 50; St Cornelius the Centurion, Rev Dr McVickar, 1 50; St Andrew's ch, Harlem, Rev R M Abercrombie, 1 06; Ch of the Intercession, do, do, 1 10; All Saints' ch, Rev W E Eigenbrodt, 20 50. Christ ch, Cooperstown, Rev S H Batten, 2 50; Ch of the Holy Comforter, Rev D V M Johnson, 1 54; St Thomas's ch, New Windsor, Rev E Embury, 5. Total amount, $38 95.

Donations and subscriptions thankfully received by

Thomas C. Butler, Treas'r and Agt.

New York, May 22, 1849.

The undersigned gratefully acknowledges the following receipt, viz:

Seventeen Dollars and Fifty cents, being the Easter offerings of St Saviour's ch, Maspeth, L I, through the hands of the Rector.

James Lloyd Breck,
for the Nashotah Mission.

Nashotah-lakes, W. T., 26th April, 1849.

Advertisements.

SACERDOTAL POWERS.

D. APPLETON & CO. will publish in a few days, A Layman's Lesson to a Lord Bishop, on Sacerdotal Powers, or the Necessity of Confession, Penance, and Absolution. Republished from the second edition, (London, 1713.) By Non Nemo.

June 16—1t

NEW WORK BY MISS SEWELL.

D. APPLETON & CO. have in Press—The Child's First History of Rome, by the author of "Amy Herbert," &c. &c.

June 16—1t

THE APOCALYPSE IN GREEK.

D. APPLETON & CO. have just imported—The Apocalypse, or Book of Revelation; The Original Greek Text, with MSS. Collections; an English Translation and Harmony, with Notes, and an Appendix to the Hulsean Lectures for 1848, on the Apocalypse, by Ch. Wordsworth, D.D. 8vo. $3 50.

June 16—1t

SOUTHEY'S COMMON PLACE BOOK.

D. APPLETON & CO., 200 Broadway, have just imported, Southey's Common Place Book—Choice Passages—Moral, Religious, Political, Philosophical, Historical, Political and Miscellaneous. Edited by his Son-in-law, John W. Warter, B. D. 1 vol. 8vo. price $4 50.

UNIFORM WITH THE ABOVE.

THE DOCTOR, &c., by the late Robert Southey. Edited by his Son-in-law, John W. Warter, B. D. 1 vol. 8vo. $5.

ALSO, JUST IMPORTED.

THE ANIMAL KINGDOM, arranged according to its organization by Baron Cuvier. A new enlarged edition, with over 300 illustrations. 1 vol. large 8vo. $5 50, colored, $7 50.

Prof. BALFOUR'S MANUAL OF BOTANY. Illustrated. 8vo. $3 50.

Prof. SCHLEIDEN PRINCIPLES OF SCIENTIFIC BOTANY. Illustrated. 8vo. $6.

June 16—1t.

VINUM PURUM AD SACROS,*

IMPORTED, and for sale at moderate prices, by THOMAS McMULLEN, 10 Wall street.

* "Pure Wine for Sacramental Use."

June 16.

WANTED—A situation is wanted by a respectable pious American Lady, as seamstress, and to assist in the light work of a family. References exchanged. Please apply at 64 Eldridge street.

June 16.

CHURCH CHANT BOOK.

CHANT BOOK, designed to facilitate the practice of Chanting in Churches and private devotional circles; comprising a large and varied selection of Chant Tunes, in the Gregorian and Modern modes, adapted to the ordinary and extraordinary services of the Protestant Episcopal Church; with an introduction, and instructions relative to the mode of performance—Written, arranged, and in part composed by Rev. Wm. Staunton.

Just Published by STANFORD & SWORDS, 139 Broadway.

June 16.

DOUBLE WITNESS OF THE CHURCH.

THE Double Witness of the Church, by the Rev. Wm. I. Kip, D.D. Fourth edition, just published and for sale wholesale and retail, by

STANFORD & SWORDS,

Who also keep constantly on hand, Chapman's Sermons on the Ministry and Worship of the Church.

Richardson's Reasons for the Faith and Practice of a Churchman, and every other work on the same subject.

June 16—1t

JUST Published in 1 vol. 8vo., in cloth binding. Price $2. The Four Gospels. A new translation, by Rt. Rev. F. P. Kenrick, D.D., Bishop of Philadelphia.

It is published in the best manner, on fine paper and clear type, for reading, with a map of Palestine and Jerusalem, forming a handsome library volume.

EDWARD DUNIGAN & BROTHER, 151 Fulton street.

June 9—2t

REPORT FOR MAY.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of May, 1849, One Hundred and Thirty-five Policies, viz.:

To Merch'ts & Traders	39	To Clergymen	4
" Mechanics	16	" U. S. Officers	3
" Manufacturers	15	" Pub. Officers	3
" Clerks	21	" Agent	1
" Physicians	5	" Teacher	1
" Farmers	4	" Cashier of Bank	1
" Engineers	2	" Students	4
" Lawyers	5	" Other occupations	11
	107		28
			107

New Policies issued in May, 135

Surplus of the Company, May 1st, 1849, $721,152 00

Robert L. Patterson, President.

Benjamin C. Miller, Secretary.

Joseph L. Lord, Agent.

JUST PUBLISHED, a Compilation, containing the Constitution and Canons of the P. E. Church in the United States; the Constitution and Canons of the P. E. Church in Maryland; together with other Documents interesting to Churchmen, and the Laws of Maryland relating to the duties of Clergymen and Vestries, &c. Published by order of the Convention of the P. E. Church in the Diocese of Maryland. Baltimore. Price 50 cts.

IN PRESS, TO APPEAR IN A FEW DAYS.

THE CHARGE OF THE BISHOP OF MARYLAND.

The Doctrines of this Church, and no other, to be held and taught by the minister of the Protestant Episcopal Church in the United States. A Charge, &c.

Published and for sale by JOS. ROBINSON, Baltimore.

June 9—2t

Poetry.

From the "Ladies' Wreath."

The Child's Last Gift—A Ballad.

A little child on a lowly bed,
In a poor man's hovel lay,
With a ragged pillow beneath his head,
And his lips as wan as clay,
With one pale hand on a little book,
And one on a young child's head,
Who was kneeling down at his evening prayer,
By the sick boy's lowly bed.

"Do you mind them, Willie, the words you say,
Each pure and holy word?
And do you think when you speak them here,
By the angels they are heard?"
Thus spake the boy to the little child,
As he rose up from his knee,
Then drew him down to the lowly bed,
And kissed him tenderly.

"And Willie," he said, "I am going away,
To dwell in a holy place,
To hear the song of the angel bard,
And look in each glorious face,
And this little book I have loved so well,
Dear Willie, your own shall be,
That when I have gone to my heavenly home,
You may read it, and think of me.

"It is not a book of wondrous tales,
Or songs of the olden days,
But oh! it is full of the holiest prayers,
And the sweetest words of praise,
The words, dear Willie, our mother used,
Whenever she knelt to pray;
The very prayers—I have read them oft—
That were said on her burial day.

"And words are here, that were sung of old,
By the martyr-saints, who died
On rack, and cross, and in burning flame,
For the sake of the crucified:
And I remember how oft I sat
By my mother's knee, to hear,
When she sang in the twilight those holy hymns,
With her voice so soft and clear.

"It was long ago, and I mind it well,
Yet Willie, I little guessed
We should sing together the Saviour's praise,
So soon in His heaven of rest;
That glorious heaven! ah! do not weep,
Dear Willie, that thus 'twill be;
We shall still be near on our angel wings,
To shelter and comfort thee.

"We'll come in dreams to this lowly room,
In the dark and silent night;
And thy spirit, Willie, perhaps may know,
How the poor dim place is bright.
We'll whisper thee words of peace, and tell
Of the pure, immortal streams,
Such heavenly words of the 'Better Land,'
As are only heard in dreams.

"And Willie, whenever you kneel to pray,
Will you read this little book?"
He ceased, but upon his pallid face,
Was a calm and saintly look:
One parting moan, one half-drawn sigh—
Then all his pains were o'er,
And the sick boy went from his lowly bed,
To the angels, evermore.
M. N. M.

Selected Matter.

From the Colonial Church Chronicle.

Bombay, Heathen and Christian.

From the past warfare of the Church in Western India what hope of future triumphs can we gather, and what modes of action does her experience suggest? What have been, what still are, the chief distinctive difficulties against which the Church contends? These are found in the condition of the people, and the character of their different religions, and, above all, in the form in which the gospel has been presented to them.

The tribes which inhabit Western India are numerous, and differ widely from each other in their grades of civilization. The Bheels of Gujerat, the Coolies of Candeish, the Ramooses of the Deccan, and the Jhakoors of the Konkan, are all wanderers of the jungle, and averse from the arts of agriculture or peace. The first two are peculiar races, more remarkable for their adroitness in robbing and their cunning in eluding detection than the rest, and may possibly be the same people, although speaking a different language, and inhabiting countries remote from each other. The Ramooses are far less numerous, and have shown some disposition to mingle with the settled inhabitants; they are a race of plunderers. The Jhakoors inhabit the jungles which skirt the western side of the Ghats, and are still sunk in the lowest barbarism, obtaining a precarious subsistence by hunting and burning charcoal, which they bring to certain appointed places, from which men more civilized carry it to the towns and villages, and leave in exchange such articles as may have been agreed upon. They are shunned and dreaded as sorcerers, and they themselves avoid intercourse with other people. All these tribes are utterly separate and apart from the other inhabitants of India; they neither cultivate nor dwell in fixed habitations, nor manufacture any thing except the charcoal just mentioned, but are willing, with the exception of the Jhakoors, to be employed as guards or watchmen to travellers. They are not Hindoos, and are regarded by Brahmans as utterly unclean and outcast. Their habits and vices are well described in a Fragment of Pseudo Clemens, published in the "Grabii Spicilegum," vol. 1, p. 289.

[The other Indians murder, and indulge in lust and drunkenness, and worship images, and give themselves in all things nearly to the direction of fate; but there is in the same region of India a certain tribe of Indians, who make prey of the strangers who fall in with them and slay and eat them]

It has indeed been said that the remnants of a cannibal race are still found in the forests that surround Mount Aboo, but their numbers must be very small. Dispersed over a great extent of country, dwelling in wilds remote from the habitations, and opposed to the occupations of more civilized men, they present difficulties to the work of the evangelist of a very different kind from all the other inhabitants of India; these are physical rather than moral, and in many respects such only as the Church has ever met with and overcome in barbarous regions. They have neither the semi-civilization of the Hindoo, nor his attachment to caste, nor positive dogmas, nor any records of pretended revelation, but they have a brutalized nature which shuns intercourse with men, or only approaches to injure them: and the treatment they have often received at the hands of the Hindoo and Mahometan has tended to rivet them still closer in their wild seclusion. Amongst them the Church has had no experience; scarcely noticing their existence, the missionary has direcsee his attention to the more numerous and settled tribes whom he found dwelling around his own habitation. The physical difficulty—not to mention danger—of preaching the gospel to scattered tribes of predatory habits, dwelling amid the fastnesses in which, "the wild beasts of the forest do roam," it must be confessed, is enough to appal even a stout heart. None of the bodily comforts of a highly civilized state can acccompany the Christian soldier in this warfare; here he must "endure hardness," if he would conquer; the faith which subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, will be found sufficient, but hitherto no regular attempt has been made. About five years ago a company of Germans, one preacher and four mechanics, proceeded to the Jungles of Candeish to teach the tribes inhabiting them. Their design was to cultivate the soil, and form a village, into which they hoped to gather settled converts. A very short time—and they were all laid in the grave by Cholera—and no other attempt has been made.

There are other tribes not numbered amongst the Hindoos or Mahomedans, who yet are settled, whose religion presents a steady opposition to the gospel. They inhabit the Deccan chiefly along the skirts of the Syhadree mountains, and are known as Doongars or shepherds. They are worshippers of deified men; Vater or Hercules is one of their chief objects of adoration. No Brahmin ministers in their temples, nor are they recognized otherwise than as a distinct people by the Hindoos—not one of the castes, but an unholy tribe of outcasts, who inhabit their own villages apart from the people of the land. Their history, their usages, and their religion, have hitherto been without distinct notice: but it is obvious that their separation constitutes an additional difficulty to the spread of the gospel.

From this enumeration the Parsee community cannot be omitted; for, although their number be small, the influence of this enterprising race is considerable. Their principal residence is at Surat and the neighborhood, and in the island of Bombay, and their universal pursuit is trade in some one or other of its departments. They are men of great boldness, energy, and shrewdness; and, from small beginnings, some are reckoned among the most influential merchants of Bombay; one, at least, has obtained something more than provincial celebrity, having been enrolled among the knights of the realm on account of his many acts of munificent benevolence, of which the foundation of a large hospital for patients of all nations and creeds, and of a alms-house for the destitute poor, must be mentioned, both of which he has directed to be called by his own name—"Sir Jamsetjee Jejeebhoy." These men are the professed followers of Zoroaster, whose teachings, however, they do not scrupulously follow. They observe some customs in common with the Hindoos, and others peculiar to themselves, but their opposition to Christianity is based upon other principles. Less attached to caste, and less temperate than the Hindoo, of a proud port and bold spirit, the Parsee partakes largely in the vices of the immoral European, and hates the gospel because of its purity. This community maintained for some time a controversy with Dr. John Wilson, the learned missionary of the "Free Church of Scotland," and keep up in their own journals a constant attack upon the Christian religion. They show considerable skill in seizing upon and making use of the crimes and vices which disgrace this Christian land, and translate the writings both of the old Deists, and of the more modern infidel pamphleteers; and some who have visited this country have even ventured to attack the gospel in an English publication, thus returning the assaults of the Christian missionary upon the Church. They have pursued with the most unrelenting bitterness every individual who from amongst them has been added to the Church; and perhaps this circumstance warrants the opinion, that this race will in the end be as energetic promoters of the gospel as they are now opponents.

The great body of the inhabitants of the Western Presidency, however, consists of Mahomedans and Hindoos; these are found in every province, and almost in every village, each occupying their own quarter, and each having their own institutions. The Mahomedans are divided into religions and separated into castes, which no doubt they derive from their Hindoo forefathers; for these separations are ceremonial and external, and affect social intercourse as truly as caste among the Hindoos; thus, no Indian Mahomedan will eat with a Christian, neither will he enter the house of a low caste Hindoo; and as this proceeds from the dread of religious pollution, so he shuns intercourse with Mussulman converts from the impure castes. This practical adoption of Hindoo usages forms a stronger opposition against the claims of the gospel than even his adherence to the doctrines of the Koran. "The faith," no longer in Western India produces that energy of action which filled the world with the fame of "the prophet." The convert to Christianity would now be regarded rather as an outcast than a *lost* soul, and to prevent so great a disgrace, every friend and member of the convert's family would, with ceaseless activity, employ every available means. But this would be *Hindoo* not *Mahomedan* opposition. Yet there lurks amongst them the embers of an expiring zeal, which manifests itself in the procession of proselytes through certain streets in Bombay, at the annual celebration of the "god." Amongst these (and their numbers are now very small) an apostate Christian may sometimes be seen paraded in triumph. But this sad sight is very often the mere outward rejection of that truth which for years had been held in ungodliness, and no surrender of himself to Mahomet as to a teacher sent from God. Notwithstanding this slight show of zeal, there is neither vigor of purpose nor union amongst the Mahomedan; for the most part they are sunk in apathy; without the ambition of the Parsee, and without even the sordid object of the Hindoo—wealth—as the aim of their lives, they give themselves up to sensual pleasure. They seldom or never attain the eminence at which other classes arrive; their nobles are bankrupts, their palaces in ruins, and everywhere the Mussulman population exhibits the unmistakable symptoms of a fallen race—prodigality and meanness. Yet the sites of their ancient power are studded with remains of edifices, the very sight of which compels respect and even reverence for the great of other times; but to look from these to the people—who can restrain his pity? The vestiges of a sunken empire, and a worn out faith meet the traveller, at the same time, in the gardens of retired villages, amid broken fountains and dilapidated aqueducts, and in the neighborhood of great cities; and he is convinced that they are more a proof of a people dwindling away, than of the violence of their conquerors. No one who has felt his mind elevated and his thoughts ennobled as he gazed upon the grand conceptions and chaste execution which characterize the ruins of Bejapore, and who has marked the presence of the few wretched inhabitants that claim kindred with "the mighty dead," could fail to realize this conviction. Mahomedanism is dried up—not destroyed; the spirit has departed, and left but a dead and corrupting carcase. They cannot meet the offers of the gospel with argument; learning, and almost the elements of it, have gone from amongst them. The princes who patronised it have had no successors, and authors now find few readers; for Persian is no longer cultivated—even the law courts do not use it, and Hindostanee was always esteemed a language unfit for the learned.

For the Churchman.

Correspondence of a Voyager to California.

We arrived at Chagres on the evening of the 13th of March, and anchored opposite the beautiful old Castle of San Lorenz; which I visited, in company with Mr. C., the following morning. The situation of this old castle is perfectly grand, being on the extreme end of a rock, between three and four hundred feet in height, and overhanging the sea. The fort, in the hands of five hundred well disciplined Americans, would be impregnable, and might with propriety be called the Gibraltar of America. The rock upou which the main castle stands appears to have been excavated, at an immense outlay of money and labor, to the extent of fifteen or twenty acres, and to the depth of fifty feet, and has been walled up with masonry of the most substantial character. The castle is built inside of the excavation, at the distance of fifty feet from the sides, leaving by this means, a ditch fifty feet wide and deep. The castle rises probably about forty or fifty feet above the top of the wall. The wall itself is built of stone and brick, in a beautiful old style, with a watch tower at each corner. Another castle rises from the centre of this outer one, and is much higher. In the interior of this is a large reservoir filled with water, which was used, when necessity required, for the purpose of supplying another fortification situated upon a neighboring rock, at the distance of about a quarter of a mile. From the middle of this rises a high tower. The purple flower which I enclose you, I plucked from the interior of this fort. It receives its name from the patron saint of the fort, and is called "the Flower of San Lorenz." This castle has been mounted with splendid brass pieces, which lie scattered about in different places. I counted about fifty brass cannons, from eleven to twelve feet in length, most beautifully engraved with the arms of Spain, and dated 1703. Their wooden carriages lay under them, broken by their own weight, and fast rotting away. There are also many mortars, balls, &c. &c., scattered about the battlements. The walls are covered with moss, and like all around are going to decay. The rock itself is completely overgrown with the rich and beautiful fruit-bearing trees of the tropics, among which I saw the palm, banana, plaintain and orange. The entrance to the fort, was over an old rotten drawbridge, which was so ricketty, that it was difficult for us to pass safely over. The road, which was paved with round stones and cannon balls, was winding, and led to the fort over a steep and sunny hill.

* * * * * * * *

The little town of Chagres has been somewhat misrepresented: it is situated on the side of the river, opposite to the fort, at the base of a hill—not in a swamp—and is considered by the natives as quite a healthy place. It contains about one hundred houses, built of reeds and roofed with the palm leaf. I have not seen a single one built of mud, as has been reported. These houses are about twenty-five feet square, and fifteen feet high, and as the people rarely close their doors, owing to the extreme heat of the place, I had abundant opportunity to see that their houses keeping too, had been scandalized,—they are kept exceedingly clean. The streets too, though very narrow, are paved with cobble stones, and are in very good order. From what I saw, I should judge cleanliness to be their characteristic; for the whole population, men, women and children, are to be seen once or twice a day, bathing in a little brook a short distance from the town; and their clothing, though scanty and tattered, showed off in most dazzling relief on their ebony skins. We visited *the Church* while there, which is a miserable shanty built, like the houses, of reeds, and roofed with palm leaves; The altar and images were made in the rudest possible manner, and resembled more the furniture of a kitchen, than that of a church.

* * * * * * * *

Reaching Gorgona just at evening on Saturday, we took a stroll through the principal street by moonlight. The appearance of the town is abject enough. The houses are like those of Chagres, built of reed and thatched with palm. They are about twenty-five feet square, with walls about six feet high, and peaked roofs carried up twelve feet more. At night these walls afford but little protection from the gaze of those who choose to interest themselves in matters taking place within. It is quite customary for the natives to have but one half of their houses enclosed with wall. Many have no sides at all, and the inhabitants are quite content to live under a shed. Our "*Hotel Francais*," is quite a splendid affair. It is built of adobes—is one hundred feet long, twenty-five feet deep, and twelve feet high, with a high peaked roof of reeds and palm. The walls are plastered with mud, inside and out, and in some by-gone day, have rejoiced in a coat of whitewash, which is now disappearing. One large door, front and rear, much resembling northern barn-doors, and which always stand open, afford the necessary ventilation. A small window, about two feet square, but without any glass, may be seen near the roof. The ground forms the floor of the house. The rude beams and crooked poles which constitute the frame, may be seen on the inside of the walls, and to these are tied the ropes used in swinging the hammocks at night. There is a partition running across one end of this house, of common plank, leaving a space about ten feet square, by courtesy denominated *the parlor*. This apartment is ceiled with rough planks, which forms the ceiling of this and the floor of the room above. In this upper room were eight cots, which were assigned to our party, and it proved, I assure you, no despicable domitory to tired travellers. We slept most delightfully all night, but were aroused in the morning by a noise resembling that of a dozen tinkers at work in their shops; accompanied by a sort of rude drum, keeping time with the stroke of the hammer. You can readily imagine our surprise on hearing that these noises were the ringing of the church bells.

[To be Continued.]

From the London Guardian.

Law on Marriage.

In reference to the proposed change in the law of marriage, we are informed, that the following petition has been forwarded to the Home Office, for presentation to Her Majesty, with more than eleven thousand signatures—no slight indication, surely, of the feeling of English women on the subject; considering, moreover, that all publicity has been carefully avoided—that all the signatures have been gathered by the voluntary exertions of some twenty-five or thirty persons, and that very many women, of the higher ranks especially, though scrupulous about affixing their names, have expressed entire sympathy with the contents:

"To the Queen's Most Excellent Majesty."

"We, Your Majesty's very dutiful and loyal subjects, humbly implore your royal protection against the great and manifold evils which we feel to be inseparable from such a change as we understand to be now proposed, in the law of marriage: the legalizing, namely, of unions between widowers and the sisters of their deceased wives. It is not for us to say anything publicly, how deep soever our convictions may be, of the Divine law regarding this subject; but we humbly desire to state to your Majesty, certain points concerning it, on which, as women, it seems our peculiar province to speak:

1. The legalizing such marriages will greatly interfere with the usual affectionate intercourse between single and married sisters. The consciousness of such a thing being possible, would often occasion heartburnings and jealousies, which would either destroy the domestic happiness of the wife, or deprive her altogether of the comfort of her sister's society, more especially in time of sickness, when it is most needed.

2. The position of the wife's sister in the family, would be made extremely difficult and distressing: instead of the frank and cordial affection which now adds so largely to the happiness of so many families, she would have to choose between unnatural distance and reserve, and such behavior as would expose her to reports and surmises most painful to all parties, even if they should be unfounded.

3. The intimate relation which the sister bears to the wife, admits her to private and unreserved communication with the husband; at present, this is no more objectionable than the like intercourse with his own sister; but here the restriction taken off, it would be dangerous and most unsuitable.

4. In humble life, the absence of conventional rules of society would make such intimacy extremely perilous to the morals, as well as the comfort of the persons concerned; and there is too much reason to apprehend that it would lead to fearful sin.

5. Lastly, we submit, that the only plea ever urged (as far as we know,) on the woman's side, for this change of the law, would be very generally frustrated by the change taking place: the comfort, namely, which a mother has, in thinking, that, at her death, her sister may take charge of her children. For, if such marriages ceased to be illegal, the wife's sister would be, to the widowed husband, as any other unmarried woman; and, as she could not, with any propriety, visit at his house, so neither could she materially assist in the care of her sister's children, unless they were, to a great extent, separated from their father.

We therefore most humbly and earnestly entreat your Majesty to refuse your royal assent to the proposed enactment."

Advertisements.

SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral charncter; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heatt under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. Jan6,1849,tf

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprietor and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and in a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28, 1849—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y. m26tf

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the COLLEGE, or into THE GRAMMAR SCHOOL; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a MERCANTILE CLASS, receiving special preparation for the Counting Room and general business.

Application for the admission of pupils, or for further information to be made to

JOHN B. KERFOOT, Rector &c.,
tf m2. College of St. James, P. O., Maryland.

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.

May 19.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

MISS HATHAWAY'S SCHOOL FOR YOUNG LADIES.—at 171 Sixth Avenue—next door Blondel's Book Store. Terms of Tuition graduated according to the studies pursued. Circulars can be obtained at the School Room. Miss H. has permission to refer to various Gentlemen of Respectability, whose names are published in her circulars. March 17—tf.

SACRED ALLEGORIES. By the Rev. W. Adams, M. A. 1. Shadow of the Cross. 2. Distant Hills. New York: General Protestant Episcopal Sunday School Union: Daniel Dana, Jr., Agent—Depository No. 20 John Street.

The form of allegory is of all other methods perhaps the best suited to rivet attention, to delight, and to instruct. It is not only agreeable to children: the mass of readers, from capacity, from education, from habit, are not prepared to reason deeply. Talk of abstract things, and they turn a deaf ear; they yawn at the conversation; they throw aside the book, and they sleep under the sermon; but talk of their old friends, sticks, and stones, and trees; embody virtue and vice, and present them as familiar forms, and the mind is arrested. The allegories of Holy Scripture are the most simple, touching, and beautiful. The outlines are so few, yet so clear, that the eager suggestive mind hastens to fill them up. Observe the parable of the "Sower." How prominent are the several parts of the picture. The husbandman, the seed, the act of sowing, the way-side, the stones, the thorns, are clearly presented to the eye, and the instruction is comprehended. How many thousands have gathered food from the Fables of Æsop! Cunning is abstract; but let it be presented in the shape of a sly fox, with a Christmas-goose flung over his shoulders, or as a good swimmer expelling fleas to the extreme corn-cob, or as an epicure in cheese, and at the same time a lover of music, and the moral is treasured up and laid to heart. The 'Pilgrim's Progress' is an immortal work. It lies in the fore-ground of reading, and is a delight through which the educated all pass in their ascent from childhood to age. It is the most elaborate work of the kind; a parable carried out, and filled up with the exquisite art of a great master. With respect to this, the class of works which we now notice may be considered as minor allegories, although perfectly carried out and finished. They have been perhaps more read and admired than anything of the kind since the days of John Bunyan, although their best praises have not been LOUD. They have been the silent tears shed in their perusal. The 'Shadow of the Cross' was the first allegory from the pen of the Rev. Mr. Adams, and its favorable reception prepared the way for that continued series which has since followed, to cheer the Christmas holidays, and to impart instruction and delight to thousands. It is written in the purest Saxon English, and filled on every page with touches of the most tender beauty. If for chastity of style alone, it is worthy of being read and admired with the finest models in the language. Alas! the author of these exquisite productions has gone whither the cross casts no 'shadow,' but the noon-tide sun shines constantly, and 'sorrow and sighing are done away.' What we have from his pen we treasure up and lay to heart. He has gone to the Eternal City, and to the 'Distant Hills,' which he has pictured so beautifully. Parents and others who wish to furnish suitable presents for the young, will find at the Depository, No. 20 John street, a selection of the choicest books, whose external embellishments accord with that which is written. The page on which these works are printed is like a little slab of Parian marble; so pure, so white, so polished; and rival the utmost luxury of the English press.—*Knickerbocker for February.*

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

This company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, and quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurauce on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall Street, or of any of its agents.

TRUSTEES:

Morris Robinson, William J. Hyslop, R. H. McCurdy, Frederick S. Winston, C. W. Faber, Mortimer Livingston, Theodore Sedgewick, Stacy B. Collins, John H. Swift, Jos. B. Collins, James S. Wadsworth, Henry W. Hubbel, Gouverneur M. Wilkins, John V. L. Pruyn, Frederick Whittlesey, Charles Ely, John C. Cruger, Walter Joy, Alfred Perr, David C. Colden, John C. Thatcher, Rufus L. Lord, William Betts, Joseph Blunt, Isaac G. Pearson, William Barnewall, William Moore, Zebedee Cook, Jonathan Miller, Fitz Green Halleck, Robert Schuyler, Amos S. Perry, Joseph Tuckerman, Gideon Hawley, Wm. J. Bunker, One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M. D. Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway
May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector. At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC, sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16,tf

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street. This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO-THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson, Charles S. Macknett, Edward Anthony, Lewis C. Grover, Henry McFarlan, William M. Simpson, Seth Low, Joel W. Condit, William A. F. Pentz, Thomas B. Segur, Andrew S. Snelling, Randal H. Green.

ROBT. L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOSEPH L. LORD, Agent.
VALENTINE MOTT, M. D., JER VAN RENSSELAER, M. D., Medical Board of Consultation.
JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

NEW BOOKS BY STEAMER.

Vaughan's Age and Christianity.
Kingley's Village Sermons.
Taylor on Jesuitism.
Phrases and Proverbs, by A. B. Evans, D.D.
Imported and for sale by
STANFORD & SWORDS,
June 9. 139 Broadway.

At Reduced Prices for Cash only

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John Street, New York:

Books of Instruction.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
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Questions on the Sunday School Books	"	4 00
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Catechism No. 2, (Chatechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
First Truths	"	2 00
Duty to God	"	50
Church Primer	"	1 25
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manuel of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
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Epistles and Gospels from the Prayer Book	"	6 00
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Manuel of Oral Instruction upon the Bible	"	2 00
Easy Questions for a little child with answers in the words of Scripture	"	2 00
The History of our blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
Bible Companion, vol. 2, New Testament	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

New Books of Instruction.

Evidences of Natural and Revealed Religion; also, the Doctrines and Institutions of Christianity, with Questions by the Author of "Reasons why I am a Churchman," $30 per hundred.

Questions on Genesis, Part 1—$6 00.

The Church Catechism, simplified by Question and Answer, $3 00.

Scripture Reading Lessons for Young Children, Part I, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 00 per hundred.

A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS

CHEAP LIBRARY.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date is 186 vols. of various prices. Total, $29 06, nett.

THE CHILDREN'S MAGAZINE, bound in 40 vols., of 144 pages each. Price for the set, $7 20, nett.

THE JUVENILE LIBRARY, 6 vols., 32mo. Price for the set, 87 cents, nett.

NEW LIBRARY BOOKS

Bear and Forbear	half morocco,	10 cents
Norah	"	10 "
The Widow's Son	"	16 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "
The Doubt Settled	"	10 "
Simple Stories	"	12 "
The Jewels	"	16 "
Stories illustrative of our duty to God	"	18 "
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BEAUTIFUL BOOKS FOR GIFTS

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